

Śrīla Raghunātha dāsa Gosvāmī

Danakeli cintamani

Text 1

kurvānaiḥ śatam āśiṣaṁ nija-nija-preyo-jayāyotsukaiḥ
svīya-svīya-gānaiḥ sphuṭaṁ kuṭilayā vācāti-tuṅgī-kṛtaḥ
gavyānāṁ nava-dāna-kalpana-kṛte prauḍhaṁ mithaḥ spardhinor
gāndharvā-giridhāriṇor giri-taṭe keli-kaliḥ pātu vaḥ

kurvanaiḥ-granting; satam-hundreds; asisam-of benedictions; nija-own; nija-own; asisam-of benedictions; nija-own; preyaḥ-beloved; jayaya-for victory; utsukaiḥ-eager; svīya-own; svīya-own; gaṇaiḥ-with groups; sphuṭaṁ-clearly; kuṭilaya-with crooked; vaca-words; ati-tuṅgi-kṛtaḥ-intense; gavyanam-of milk products; nava-new; dāna-gift; kalpana-consideration; kṛte-in the doing; praudham-increased; mithaḥ' mutually; spardhinaoḥ-of the two rivals; gandharva-of Śrīmatī Rādhārāṇī; giridharinoḥ-of Śrī Kṛṣṇa; giri-of Govardhan Hill; taṭe-at the slope; keli-of pastimes; kaliḥ-quarrel; patu-may protect; vaḥ-you.

May Śrī Śrī Gāndharva'-Giridhārī's (Rādhā'-Kṛṣṇa's, intently playful quarrel over a toll of milk-products at the base of Govardhana Hill, where Their friends, filled with hundreds of desires for their friend's victory, spoke many clever, crooked words, protect you all.

Text 2

uddāma-narma-rasa-raṅga-taraṅga-kānta-
rādhā-sarid-giridharārṇava-saṅgamottham
śrī-rūpa-cāru-caraṇābja-rajah-prabhāvād
andho 'pi dāna-nava-keli-mañim cinomi

uddama-exalted; narma-of joking words; rasa-of nectar; raṅga-of
delight; taraṅga-waves; kanta-beautiful; rādhā-of Śrīmatī Rādhārāṇī;
sarit-the stream; giridhara-of Śrī Giridhari; arṇava-of the ocean;
saṅgama-of the contact; uttham-arisen; śrī-rūpa-of Śrīla Rupa Gosvami;
cāru-beautiful; caraṇa-feet; abja-of the lotus flower; rajah-the pollen;
prabhavat-by the effulgence; andhaḥ-blind; api-although; dāna-toll-
collecting; nava-new; keli-pastimes; mañim-the gem; cinomi-I collect.

Although I am blind, by the power of the effulgence of the pollen of
Śrīla Rūpa Gosvāmī 's splendid lotus feet, I now take the eternally-new
dāna-keli-pastime jewel created by the meeting of the flowing stream of
Śrī Rādhā' and the ocean of Lord Giridhārī, both very beautiful, and
both filled with nectar waves of exalted joking words.

Text 3

sahārākhyam jayati sadanam gokule gokuleśa-
bhrātā mantrī vasati su-matis tatra nāmnopanandaḥ
tasya śrīmān nikhila-guṇavān sūnur ādyaḥ śubhadro
bhāryā tasyātula-kulavatī kunda-parvā latānte

sahara-Sahara; akhyam-named; sadanam-abode; gokule-in Gokula;
gokula-isa-of the king of Gokula; bhrata-the brother; mantri-counsellor;
vasati-lives; su-matiḥ-very intelligent; tatra-there; namna-by name;

upanandaḥ-Upananda; tasya-of him; śrīman-handsome and opulent;
nikhila-all; guṇa-van-possessing virtues; sunuḥ-son; adyaḥ-first-born;
śubhadraḥ-Subhadra; bharya-wife; tasya-his; atula-kulavati-from a very
pious family; kunda-parva lata-ante-Kundalata' devi.

All glories to Sahāra-grāma, the residence of Upananda, the brother
and intelligent minister of Gokula's king. Upananda's handsome and
virtuous son is Subhadra, and Subhadra's highly qualified wife is
Kundalatā.

Text 4

puṣpair bhṛṅgair vividha-vihagair bhrājad-ūrvīruhānām
ṣaṇḍaiḥ samyag-vilasitatame niṣkuṭe saurabhāḍhye
khelantyoru-praṇayam anayā hanta kutrādhunā tau
kurvāte kiṁ kim iti sumukhī tatra pṛṣṭā vayasyā

puṣpaiḥ-with flowers; bhṛṅgaiḥ-with bumble-bees; vividha-with
various; vihaiḡ-birds; bhrājat-shining; urviruhanam-of trees; sandaiḥ-
with multitudes; samyak-vilasitatame; splendid; niskute-in the garden;
saurabha-adhye-aromatic; khelantya-playing; uru-with great; praṇayam-
love; anaya-with her; hanta-indeed; kutra-where?; adhuna-now; tau-
they; kurvate-are performing; kim- kim-what? what?; iti-thus; sumukhi-
Sumukhi; tatra-there; pṛṣṭa-question; vayasya-by her friend.

Near Subhadra's house is a splendid aromat garden filled with many
flowers, bees, birds, and splendid trees. As she played in that garden,
Kundalata' asked her friend Sumukhī: "Where are Rādhā' and Kṛṣṇa
now? What are They doing?"

Text 5

tasyāḥ śrīmad-vadana-kamalāj jalpa-mādhvika-dhārā-
syandaṁ rādhā-girivaradhara-praśna-karpūra-kāmram
pītvānandocchalita-pulakojjṛmbha-sambhāvuka-śrīḥ
sa tad-vārtāṁ prathayitum athārambham utkā cakāra

tasya-her; śrīmat-beautiful; vadana-mouth; kamalat-from the lotus flower; jalpa-of conversation; mādhvika-of madhivka nectar; dhara-the flood; syandam-trickling; rādhā-of Śrīmatī Rādhārāṇī; girivara-dhara-of Śrīman Giridhari; prasna-of questions; karpura-with camphor; kamram-made pleasing; pītvā' having drunk; ananda-with bliss; ucchalita-pulaka-of hairs standing up; ujṛmbha-with the manifestation; sambhavuka-śrīḥ' beautiful; sa-she; tat-of Them; vartam-the news; prathayitum-to declare; atha-then; arambham-beginning; utka-eager; cakara-did.

When she drank the stream of these mādhvika-nectar words flowing from the lotus flower of Kundalatā's mouth and sweetened with the camphor of questions about Śrī Śrī Rādhā'-Giridhārī, eager, beautiful Sumukhī, filled with ecstasy and the hairs of her body upright, began to tell the news of Their pastimes.

Text 6

śastasyārthe sva-suta-halino mitra-putrāgha-śātror
apy āsaktyā pratinidhitayā śauriṇā sanniyuktaḥ
śātram kartum rahasi bhagavān bhāgurir dīkṣito 'bhūt
snehollāsaiḥ saha-muni-gaṇas tatra govinda-kunḍe

sastasya-of auspiciousness; arthe-for the purpose; sva-his own; suta-son; halinaḥ-of Balarama; mitra-of friend; putra-the son; agha-of Aghasura; satroḥ-of the enemy; api-also; asaktasya-attached; pratinidhitaya-as a substitute; saurina-by Vasudeva Mahārāja; sanniyuktaḥ-engaged; satram-the sacrifice; kartum-to perform; rahasi-in secret; bhagavan-the exalted; bhaguriḥ-Bhaguri; dīkṣitaḥ-initiated; abhūt-was; sneha-ullasaiḥ-with great affection; saha-with; muni-of sages; ganaḥ-the assembly; tatra-there; govinda-kunḍe-at Govinda-kunḍa.

Affectionately attached to Balarāma, his own son, and Kṛṣṇa, his friend's son, Mahārāja Vasudeva arranged that Bhagavān Bhaguri perform a Vedic sacrifice for Their benefit. Accompanied by many sages, Bhagavān Bhaguri lovingly performed that sacrifice at Govinda-kunḍa with great secrecy.

Text 7

tasmin śatre ruciram aciraṁ navya-gavyaṁ svayaṁ yā
dhṛtvā nītaṁ sirasi sucayo dadyur ābhīra-vāmāḥ
tābhyaḥ kāmān atha maṇi-gaṇālāṅkṛtīḥ saubhagaṁ ca
prītyā satyaṁ sadasi munayo hanta yacchanti sadyaḥ

tasmin-in that; satre-sacrifice; ruciram-charming; aciram-quickly; navya-fresh; gavyam-milk-products; svayam-personally; yaḥ-who; dhṛtvā-taking; nītam-brought; sirasi-on the head; sucayaḥ-pure; dadyuḥ-gave; abhīra-vamaḥ-gopīs; tābhyaḥ-to them; kāmān-desires; atha-then; maṇi-gaṇa-alakṛtīḥ-decoration of jewels; saubhagam-auspiciousness; ca-and; prītya-with pleasure; satyaṁ-in truth; sadasi-in the assembly; munayaḥ-the sages; hanta-indeed; yacchanti-offer; sadyaḥ-at once.

The pure-hearted gopīs quickly arrived at that sacrificial arena and,

taking the milk-products they carried on their heads, offered them to the sages. The sages were very pleased, and in reciprocation at once blessed them and gave them gifts of many jewel ornaments, in this way fulfilling all their desires.

Texts 8-10

nānā-vṛkṣair madhukara-ruta-syandi-puṣpābhiramyaiḥ
kuñja-stomair api ca paritas tādṛśair bhrājitasya
saurabhyāḍhyaiḥ kumuda-kamalaiḥ sādhu-phullair virājat-
pānīyasya sva-kṛta-sarasas tīra-kuñje vasantī

śrutvaivaitan nibhṛta-vivṛtim s.ukṣmadhī-śārikāsyād
utkaṇṭhābhis taralita-manah sa-priyāli-gaṇā sā
snatvā samyag vividha-vasanair bhūṣaṇair bhūṣitā drāk
kāśmīrais tat-praṇaya-paṭalair apy alam rūṣitā ca

kṛtvā pūjām atha dina-pateḥ śuddha-bhāvena śuddhā
baddhākaṅkṣam hṛdaya-gagane goṣṭha-candram smarantī
haimam kumbham nihita-vikasad-gandha-haiyāṅgavinam
dhṛtvā prītyā sirasi calitā rādhikā svīya-kuṇḍāt

nānā-various; vṛkṣaiḥ-with trees; madhukara-of bees; ruta-with sounds; syandi-flowing; puṣpa-with flowers; abhiramyaiḥ-charming; kuñja-of groves; stomaiḥ-with multitudes; api-also; ca-and; paritaḥ-everywhere; tādṛśaiḥ' like this; bhrājitasya-splendid; saurabhya-with a sweet fragrance; adhyaiḥ-enriched; kumuda-with lilies; kamalaiḥ-and lotuses; sadhu-nice; phullaiḥ-with blossoms; virājat-splendid; pānīyasya-of water; sva-kṛta-own; sarasaḥ-of the lake; tīra-of the shore; kuñje-in the grove; vasanti-residing; śrutvā' having heard; eva-certainly; etat-this; nibhṛta-concealed; vivṛtim-manifestation; sukṣmadhi-of Sukṣmadhi; sarika-the parrot; asyat-from the mouth; utkaṇṭhābhiḥ-with longing; taralita-agitated; manah-in mind; sa-with; priya-dear; ali-of friends; gaṇa-the host; sa-she; snatvā-after bathing; samyak-completely; vividha-

with various; vasanaiḥ-garments; bhūṣaṇaiḥ-and ornaments; bhūṣita-ornamented; drak-at once; kasmiraiḥ-with kunkuma; tat-praṇaya-patalaiḥ-with great love; api-also; alam-greatly; rusitanointed; ca-and; kṛtvā' having performed; pujaṁ-the worship; atha-then; dina-pateḥ-of the sun-god; śuddha-with pure; bhavena-love; śuddha-pure; baddha-bound; akaṅkṣam-with desire; hṛdaya-of the heart; gagane-in the sky; goṣṭha-of Vraja; candram-the moon; smaranti-remembering; hainam-gold; kumbham-vessel; nihita-placed; vikasat-manifesting; gandha-sweet aroma; haiyaṅgavinam-with fresh butter; dhṛtvā-taking; pritya-with joy; sirasi-on her head; calita-went; rādhikā-Śrīmatī Rādhārāṇī; svīya-from her own; kundat-lake.

When, staying at Her own lake (Rādhā'-kuṇḍha), where the glistening, pure waters are filled with blossoming lotuses and lilies, and where all around are groves of many kinds of trees beautiful with many flowers filled with bees' humming, She heard from the mouth of the parrot Sūkṣmadhī about secret yajña, She became agitated at heart and, longing to go there, with Her dear gopī-friends bathed, decorated Herself with nice garments and ornaments, anointed Herself both with kuṅkuma and the ointment of kṛṣṇa-praṇaya, with great purity worshiped the sun-god, passionately meditated on Kṛṣṇa as the moon of Vraja shining in the sky of Her heart and, carrying a golden jar of aromatic ghee on Her head, Rādhika' jubilantly left Her lake (to attend the yajña).

Text 11

smitvā smitvā pathi pathi mithaḥ kurvati kṛṣṇa-vārtām
artā tasyānavakalanataḥ snigdhatā-śālabhāñji
prema-stomollalitā-lalitām narma-phullad-viśākhām
dṛṣṭvā dṛṣṭvā sudati mumude narma-bhaṅgyā nikāmam

smitvā smitvā-repeatedly smiling; pathi pathi-on each path; mithaḥ-mutually; kurvati-speaking; kṛṣṇa-of Śrī Kṛṣṇa; vartam-news; arta-distressed; tasya-of Him; anavakalanataḥ-form not seeing; snigdha-of love; salabhañji-the puppet; prema-of love; stoma-with the abundance; ullalitā-manifested; lalitām-Lalitā; narma-with joking words; prāphulla-blossoming; visakham-Visakha; dṛṣṭvā dṛṣṭvā-repeatedly seeing; sudati-O beautiful Kundalatā; mumude-is delighted; narma-bhaṅgya-by joking words; nikāmam-to Her heart's content.

O girl with beautiful teeth, (walking, on the pathways, smiling and smiling as She tells the news of Kṛṣṇa (to Her friends), a puppet in love's hands, suffering from not seeing Her lover, and glancing again and again at affectionate Lalita' and witty Viśākhā, She enjoys (speaking, crooked joking words to Her heart's content.

Texts 12 and 13

gandhair bhrājat-kusuma-paṭalī-mṛṣṭa-mādhvika-mādyad-
bhrāmyad-bhṛṅga-prakara-vilasac-chākhā-sākhi-prāpañcaḥ
śāṣpaiḥ sāndraiḥ su-valita-bhuvaḥ svādu-sat-kanda-mūlāny
aṅcad-dhvāna-dvija-mṛga-gaṇas cāru-nānā-phalāni

sthāne sthāne vividha-viṭapi-kroda-ratnoru-vedyaḥ
sthāne sthāne parimala-valad-ratna-simhāsanaughāḥ
sthāne sthāne vara-jhara-darī-sānavo bhānti yasmin
śailendram sā giridhara-kara-prāpta-mānam dadarśa

gandhaiḥ-with sweet aromas; bhrājat-shining; kusuma-of flowers;
paṭali-of multitudes; mṛṣṭa-sweet; mādhvika-nectar; madyat-intoxicated;
bhramyat-wandering; bhṛṅga-of bumble-bees; prakara-with multitudes;
vilasat-glistening; sakha-branches; sakhi-of trees; prāpañcaḥ-
manifestations; śāṣpaiḥ-with grasses; sāndraiḥ-luxuriant; su-valita-
endowed; bhuvaḥ-of the earth; svādu-palatable; sat-nice; kanda-bulbs;

mulani-and roots; añcat-charming; dhvana-sounds; dvija-birds; mṛga-of deer and other animals; gaṇaḥ-multitudes; cāru-lovely; nānā-various; phalani-fruits; sthāne sthāne-in various places; vividha-various; vitapi-of trees; kroda-at the roots; ratna-of jewels; uru-large; vedyah-altars; sthāne sthāne-in various places; parimala-aroma; valat-manifesting; ratna-jewelled; simhasana-of thrones; oghaḥ-multitudes; sthāne sthāne-in various places; vara-excellent; jhara-swiftly moving mountain streams; dari-caves; sanavaḥ-and mountaintop summits; bhanti-are splendidly manifested; yasmin-in which; saila-of mountains; indr-the king; sa-she; giridhara-of Lord Kṛṣṇa, the lifter of Govardhana Hill; kara-because of the touch of the lotus hand; prāpta-attained; manam-pride; dadarśa-saw.

She saw the regal mountain proud of the touch of Lord Giridhārī's hand, where are many trees with branches filled with splendid aromatic flowers making wandering bumblebees mad with the sweet taste of their pollen, many excellent fruits, roots, bulbs, luxuriant grasses, deer, sweetly singing birds, and many other creatures, and where in many places are jewel altars at the bases of trees, in other places jewel thrones, and in other places splendid mountain peaks, flowing mountain-streams, and charming caves.

Text 14

labdhvā govardhana-girim atha prāpya saurabhya-sāraṁ
śāśvat prītyā muni-vara-gaṇair datta-gavyāhutinām
ākṛṣṭodyat-sukha-bhara-rasenāśu gantum samutkā
sthūla-śroṇī-kuca-yuga-bharān mantharā tan nininda

labdhva-having attained; govardhana-girim-Govardhana Hill; atha-then; prāpya-having attained; saurabhya-saram-the sweet aroma; śāśvat-repeatedly; prītya-with delight; muni-of sages; vara-of the best; gaṇaiḥ-by the assembly; datta-offered; gavya-of ghee; ahutinam-of oblations;

ākṛṣṭa-attracted; udyat-rising; sukha-of happiness; bhara-of the multitude; rasena-by the nectar; gantum-to go; samutka-eager; sthula-large; sroni-hips; kuca-of breasts; yuga-of the pair; bharat-because of the heaviness; manthara-moving slowly; tat-them; nininda-criticized.

Approaching Govardhana Hill, joyfully smelling the sweet aroma of ghee the great sages continually poured into the sacred fires, and by the nectar of happiness made eager to go quickly (to the sacrifice), She rebuked the heavy breasts and hips that forced Her to move slowly.

Text 15 and 16

jñātvā tāsāṃ gamanam aciram kīra-varyasya vaktrāt
smitvā narma-priya-sakha-gaṇair āvṛtaḥ sāvadhānaḥ
śailendrasyopari parilasann udbhaṭa-śyāma-vedyām
ghaṭṭī-paṭṭam vidadhad atulam ballavādhīśa-sūnuḥ

smeram su-rakta-paṭa-bhūṣaṇa-bhūṣitāṅgīm
mūrdhni sphurat-sa-ghṛta-hema-ghaṭīm vahantīm
sārdham tathā-vidha-sakhī-nivahena rādhām
yāntīm marāla-gati-cāru lalāpa paśyan

jñātvā-understanding; tasam-of the gopīs; gamanam-the movement; aciram-quickly; kira-of parrots; varyayasya-of the best; vaktrat-from the beak; smitvā-smiling; narma-priya-sakha-gaṇaiḥ-by His; narma-priya-friends; avṛtaḥ-accompanied; sa-avadhanaḥ-carefully; saila-indrasya-of the king of mountains; upari-on the top; parilasan-splendidly manifested; adbhaṭa-high; syama-dark; vedyam-on the sacrificial platform; ghatti-paṭṭam-a toll-station; vidadhat-manifesting; atulam-unparalleled; ballava-of the cowherds; adhisa-of the king; sunuḥ-the son; smeram-smiling; su-nice; rakta-red; pata-with garments; bhūṣaṇa-and ornaments; bhūṣita-ornamented; āṅgim-whose body; mūrdhni-on Her

head; sphurat-manifesting; sa-with; ghr̥ta-ghees; hema-gold; ghatim-pot;
vahantīm-carrying; sārddham-with the multitude; rādhām-Śrīmatī
Rādhārāṇī; yāntīm-approaching; marala-of a swan; gati-with the
movements; cāru-beautiful; lalapa-spoke; paśyan-seeing.

Learning of the gopīs's imminent arrival from the parrot-king, Kṛṣṇa smiled, assembled His priya-narma friends, and made a makeshift toll-both from a black bench on Govardhana Hill. When Kṛṣṇa saw smiling Rādhā, who wore a red sari and ornaments and carried on Her head a golden pot of ghee as She walked with the gracefulness of a regal swan in the company of Her gopī-friends who also carried pots of ghee, Kṛṣṇa, the prince of gopas, said:

Text 17

agre pūrṇa-vidhum tad-antara-lasad-bandhūka-puṣpa-dvayaṁ
madhye niṣṭala-dādimī-phala-yugaṁ bhaṅgyā vikasya kṣaṇam
man-netrasya cakora-bhṛṅga-sukatām āsādayanty adbhutā
keyaṁ mām api padminī kṛtavatī raktaṁ marālaṁ drutam

agre-in My presence; pūrṇa-full; vidhum-moon; tat-that; antara-within; lasat-glistening; bandhuka-bandhuka; puṣpa-flowers; dvaya-two; madhye-in the middle; niṣṭala-round; dādimi-pomegranate; phala-fruits; yuga-two; bhaṅgya-with movement; vikasya-manifesting; kṣaṇam-at this moment; mat-My; netrasya-of the eye; cakora-of being a cakora bird; bhṛṅga-of being a bumble-bee; sukatam-the state of being a parrot; asādayanti-causes to attain; adbhuta-wonderful; ka-who?; iyam-this; api-also; padmini-lotus flower; kṛtavati-who makes; rakta-passionate; maralam-swan; drutam-at once.

A full moon comes before Me and turns My eyes into two cakora

birds that live by drinking it's moonbeams. In this moon are two splendid bandhūka flowers disguised as lips. These two flowers have turned My eyes into two bumblebees eager to drink its honey. Here are also two round pomegranates disguised as breasts. These pomegranates have turned My eyes into two parrots eager to taste them. Who is this wonderful lotus flower that has appeared before Me? This lotus has transformed Me into a swan that passionately yearns to play among it's petals.

Text 18

tato nirīkṣya samyak taṁ
prema-vihvala-mānasaḥ
saśaṅkaṁ padmajākṣo 'yaṁ
sotkaṇṭho 'varṇayat punaḥ

tataḥ-then; nirīkṣya-seeing; samyak-properly; taṁ-Her; prema-with love; vihvala-agitated; manasaḥ-mind; sa-with; asaṅkaṁ-uncertainty; padma-ja-lotus petal; akṣaḥ-whose eyes; ayam-He; sa-with; utkaṇṭhaḥ-yearning; avarṇayat-described; punaḥ-again.

When lotus petal-eyed Śrī Kṛṣṇa came to understand that the being before Him was not a lotus flower but a beautiful young girl, His heart became agitated with love for Her. Filled with longing to attain Her, and uncertain whether He could attain Her, He again spoke.

Text 19

phullac-campaka-vāllikāvalir iyaṁ kiṁ no na sā jaṅgama

kim vidyul-latikā-tatir na hi ghane sā khe kṣaṇa-dyotinī
kim jyotir-laharī sarin na hi na sā mūrtim vahet tad dhruvam
jñātam jñātam asau sakhī-kula-vṛtā rādhā sphuṭam prañcati

phullat-blossoming; campaka-of campaka flowers; vallika-of creepers;
avaliḥ-a multitude; iyaṃ-this; kim-is?; na-not; u-certainly; na-not; sa-
that; jaṅgama-moving; kim-is this?; vidyut-of lightning; latika-creepers;
tatiḥ-series; na-no; hi-certainly; ghane-in the cloud; sa-that; khe-in the
sky; kṣaṇa-for a moment; dyotini-effulgent; kim-is this?; jyotiḥ' of light;
lahari-with waves; sarit-a river; na-not; hi-certainly; na-not; sa-that;
murtim-a form; vahet-carries; tat-therefore; dhruvam-certainly; jñātam-
jñātam-repeatedly understanding; asau-She; sakhi-of friends; kula-by the
host; vṛta-accompanied; rādhā-Śrīmatī Rādhārāṇī; sphuṭam-clearly;
prañcati-approached nearer.

Is this a blossoming campaka vine? No. Campaka vines are stationary,
and this being moves. Is this a lightning flash? No. Lightning shines only
for a moment in it's sky-borne cloud, and this being remains continually
before Me. Is this a river with splendid waves? No. For rivers are
formless, and this being has a very beautiful form.

As Śrīmatī Rādhārāṇī and Her friends heard these words, they
approached nearer to Lord Kṛṣṇa.

Text 20

iyam iha na ca rādhā sā sakhībhiḥ parītā
viditam idam idānīm vastu-tattvam vicarya
mama sa-vidham upaiti sphāra-śṛṅgāra-lakṣmīḥ
saha kalita-su-varṣmālīṅganādi-kriyābhiḥ

iyam-this person; iha-here; na-not; ca-and; rādhā-Rādhā; sa-she;

sakhibiḥ-by gopī-friends; parita-accompanied; veditam-understood; idam-this; idanim-now; vastu-tattvam-the truth; vicarya-considering; mama-My; sa-vidham-presence; upaiti-attains; sphara-great; srṅgara-of amorous love; lakṣmiḥ-goddess; saha-with; kalita-su-varsma-with a beautiful form; aliṅgana-embracing; ādi-beginning with; kriyābhiḥ-with activities.

I cannot believe that this is the girl Rādhā with Her many friends. As I reflect on the identity of this person I can only conclude that this must be the beautiful supreme goddess of love, who has now appeared before Me accompanied by Her various potencies, such as embracing and kissing, which have assumed the forms of these young girls.

Text 21

gaurī śrī-vṛṣabhānu-vaṁśa-vilasat-kīrti-dhvajā kīrtidā-
garbhāntaḥ-khani-ratna-kānti-laharī śrīdāma-puṇyānujā
prāṇa-preṣṭha-sakhī-nikāya-kumudollāsollasac-candrikā
mat-prāṇoru-śikhaṇḍi-vāsa-vadabhī seyaṁ svayaṁ rādhikā

gauri-who has a golden complexion; śrī-vṛṣabhanu-of Mahārāja Vṛṣabhānu; vaṁśa-in the family; vilasat-shining; kīrti-of fame; dhvaja-flag; kīrtidā-of Kīrtidā-devi; garbha-the womb; antaḥ-within; khani-from the mine; ratna-of gems; kanti-of splendor; lahari-wave; śrīdāma-of Śrīdāma; puṇya-beautiful and saintly; anuja-younger sister; prāṇa-than life; preṣṭha-more dear; sakhi-of gopī-friends; nikaya-of the host; kumuda-of lotus flowers; ullasa-the joy; ullasat-shining; candrika-moonlight; mat-My; prāṇa-life's breath; uru-great; sikhandi-peacock; vasa-residence; vadabhi-roof; sa-she; iyaṁ-this person; svayaṁ-personally; rādhikā-Śrīmatī Rādhārāṇī.

This fair-complexioned girl, who is a splendid pennant of fame

decorating Mahārāja Vṛṣabhānu's dynasty, a wave of glistening splendor from the jewel-mine of Kīrtida'-devī's womb, Śrīdāmā's beautiful and pious younger sister, a flood of glittering moonlight that delights the lotus flowers of Her dearest friends, and a charming roof under which the great peacock of My life's breath resides, is Śrī Rādhika' Herself!

Text 22

tato govindam ālokya
govardhana-siromaṇim
smitvā cāru-calāpaṅgī
tuṅgavidyedam abravīt

tataḥ-then; govindam-Govinda; ālokya-seeing; govardhana-of Govardhana Hill; sirāḥ-maṇim-the crest-jewel; smitvā' smiling; cāru-beautiful; cala-roving; apaṅgi-with a sidelong glance; tuṅgavidya-Tuṅgavidya-devi; idam-this; abravīt-said.

The corners of her beautiful restless eyes gazing at Lord Govinda, the crest-jewel of Govardhana Hill, Tuṅgavidya'-devī smiled and said:

Text 23

yaḥ kalkanair dadhi-ghaṭam prakāṭam viluṇṭhya
nītvā pragāḍha-tamasā milito 'ti-trṣṇaḥ
so 'yaṁ girīndra-śikharam sphuṭam āruroha
rādhe tava priya-sakho mahilaika-cauraḥ

yaḥ-who; kalkanaiḥ-by tricks; dadhi-of yogurt; ghaṭam-pot; prakatam-

manifested; vilunthya-stealing; nitvā-having brought; pragadha-dense; tamasa-with darkness; militaḥ-met; ati-very; tṛṣṇaḥ-thirsty; sah ayam-that same person; giri-of mountains; indra-of the king; sikharam-the summit; sphuṭam-clearly; aruroha-climbed; rādhe-O Rādhā; tava-Your; priya-dear; sakhaḥ-friend; mahila-of the gopīs; eka-sole; cauraḥ' thief.

Rādhā, this is Your dear friend Kṛṣṇa who has now climbed to this summit of Govardhana, the king of mountains. This is the same passionate Kṛṣṇa who hid in the darkness and stole the jar of yogurt. This is the great thief of the gopīs' property.

Text 24

mūrtim nirjita-nūtna-nīrada-valad-garvonnatim kaiśavīm
sphūrjad-gopa-vadhū-calad-dhṛti-camū-dhvaṁśe smarodyad-gadam
bibhrājad-giri-varya-sundara-śiraḥ-paṭṭe sphurantīm manā
bhaṅgyāliṅgya dṛśā priyāli-valitā rādhāpy adhīrābravīt

murtim-form; nirjita-defeated; nutna-new; nirada-cloud; valat-increasing; garva-pride; unnatim-expansion; kaisavam-of Lord Kesava; sphurjat-shining; gopa-vadhu-of the gopīs; calat-advancing; dhṛti-of peacefulness; camu-armies; dhvamse-in the destruction; smara-of cupid; udyat-raised; gadam-club; bibhrājat-shining; giri-of mountains; varya-of the best; sundara-beautiful; sirah-paṭṭe-silk turban crown; sphurantīm-splendidly manifested; manak-slightly; bhaṅgya-crooked; aliṅgya-embracing; dṛśa-with glance; priya-dear; ali-by friends; valita-accompanied; rādhā-Śrīmatī Rādhārāṇī; api-although; adhira-unsteady; abravīt-spoke.

Lord Keśava was so handsome that His bodily luster completely defeated the great pride of the dark monsoon clouds. He was like

Kāmadeva's club, raised to smash the advancing armies of the gopīs' peaceful composure. He was like a splendid decoration on the silk-turban crown of Govardhana, the king of mountains. Rādhā' embraced Him with a crooked sidelong glance, She wavered with unsteadiness as She spoke the following words:

Text 25

kiṁ navyāmbuda eṣa bhavya-vadanaḥ kiṁ nīla-ratnāṅkuraḥ
kiṁ nīlotpala-navya-mūrtir api kiṁ kastūrika-vibhramaḥ
ā teṣv eṣa na ko 'pi hanta yad ayam nas tāpayen nirbharam
tasmād gokulacandra eva bhavitā śyāmo 'dbhutaḥ kṣmādhare

kim-is this?; navya-a fresh; ambudaḥ-cloud; eṣaḥ-this; bhavya-beautiful; vadanaḥ-with faces; kim-is this?; nīla-ratna-of sapphires; āṅkuraḥ-a new sprout; kim-is this?; nīla-blue; utpala-lotus flower; navya-new; murtiḥ-form; api-even; kim-is this?; kasturika-of musk; vibhramaḥ-amorous pastimes; a-Ah; tesu-among these; eṣaḥ-this; na-not; kah api-anything; hanta-indeed; yat-because; ayam-this; naḥ-us; tapayet-causes to burn with passion; nirbharam-greatly; tasmāt-therefore; gokula-of Gokula; candraḥ-the moon; eva-certainly; bhavita-will be; syamaḥ-dark; adbhutaḥ-wonderful; kṣmadhare-on the hill.

My dear beautiful-faced friends, What is this before us? Is it a fresh monsoon cloud? Is it a sapphire blossom? Is it a newly sprouted blue lotus flower? Is it the amorous sporting of musk perfume? Ah, it is none of these. Because this form before us causes Me to burn with passionate desire, I know this must be the wonderful dark moon of Gokula standing before Us on Govardhana Hill.

Text 26

vijita-bhagana-divyat-pūrṇa-śubhrāmśu-śobhaḥ
sakhi-nikara-vṛta-śrīr nāpi kṛṣṇendur eṣaḥ
ayi pika-madhu-bhṛṅga-smera-mākanda-yuktaḥ
smara-nṛpatir upetaḥ svena vaḥ sandhi-hetoḥ

vijita-defeated; bhagana-stars; divyat-shining; pūrṇa-full; śubhramsu-moon; śobhaḥ-with the splendor; sakhi-of friends; nikara-by the multitudes; vṛta-accompanied; śrīḥ' beauty; na-not; api-even; kṛṣṇa-the dark; induḥ-moon; eṣaḥ' this; api-also; pika-the cuckoo; madhu-spring; bhṛṅga-bumble-bees; smera-smiles; makanda-and mango; yuktaḥ-endowed; smara-cupid; nṛpatiḥ-king; upetaḥ-arrived; svena-by his own accord; vaḥ-you; sandhi-hetoḥ-in order to meet.

No. This cannot be the dark moon, for even the full moon and all the stars are not as splendidly beautiful as this. I think this must be smiling King Kāmadeva, accompanied by his friends, the cuckoo, bumble-bee, spring season, and mango. My friends, I think King Kāmadeva has come here just to meet you.

Text 27

so 'yaṁ goṣṭha-mahendra-paṭṭa-mahiṣī-vātsalya-līlākṛtiḥ
so 'yaṁ gopa-mahendra-puṇya-viṭapi-prauḍhāmṛtodyat-phalam
so 'yaṁ prāṇa-vayasya-jīvita-ghaṭā-rakṣaika-dakṣauśadham
so 'yaṁ dhenuka-mārdi-jīvita-jhaṣa-sphārāmbudhir mādhavah

sah ayam-this person; goṣṭha-of Vraja; mahā-indra-of the king; paṭṭa-mahisi-of the queen; vatsalya-of parental love; lila-of pastimes; kartiḥ-the form; sah ayam-this person; gopa-of the cowherds; mahā-indra-of the

king; punya-saintly; vitapi-of the three; praudha-rich; amṛta-nectar; udyat-flowing; phalam-fruit; sah ayam-this person; prāṇa-vayasya-of dear friends; jivita-ghata-life; rakṣa-protection; eka-sole; dakṣa-effective; ausadham-medicinal herb; sah ayam-this person; dhenuka-mardi-of Balarama, the protector of the cows; jivita-the life; jhasa-fish; sphara-expanded; ambudhiḥ-ocean; madhavaḥ-Madhava.

This is the playful object of maternal love for Vraja's queen. This is the nectarean fruit of the saintly tree of the cowherds' king. This is the sole medicine for protecting the dear cowherd boys. This is Mādhava, the great ocean where Balarāma's life breath performs pastimes.

Text 28

nirūpyaivam śaśvad giridharam uru-prema-nivahais
tadā sāsra-sveda-snapita-śubha-varṣmā smara-vaśā
muhuḥ kampāghāṭa-skhalad-acala-divyad-ghṛta-ghaṭim
dadhārartyā śaktyā sakhi kara-sarojena sudati

nirūpya-gazing; evam-in this way; śaśvat-continually; giridharam-at Lord Kṛṣṇa, the lifter of Govardhana Hill; uru-great; prema-of love; nivahaiḥ-with an abundance; tadā-then; sa-with; asra-tears; sveda-and perspiration; snapita-bathed; śubha-beautiful; varsma-form; smara-by cupid; vasa-overwhelmed; muhuḥ-continually; kampa-by trembling; aghata-struck; skhalat-falling; acala-immobile; divyat-glistening; ghṛta-of ghee; ghatim-the pot; dadhara-held; artya-with difficulty; saktya-with potency; sakhi-O friend; kara-sarojena-with Her lotus hand; su-dati-O beautiful-toothed one.

Overwhelmed with passion, Rādhā stared at Lord Giridhārī. Her body became bathed with tears and perspiration. O my friend Sudatī, She

trembled, and only with great difficulty was able to keep the glistening pot of ghee from slipping out of Her lotus hand.

Text 29

nepathyālim lalita-lalitām dāni-varyocitām taṁ
dhṛtvā santam dhvanita-muralī-pātra-śṛṅgādi-juṣṭam
ghaṭṭī-pālaiḥ kalita-lakuṭair veṣṭitam mitra-vṛndāiḥ
paśyantyas tāḥ smita-valitayā helayā cāru-celuḥ

nepathya-of ornaments; alim-series; lalitā-lalitām-very charming;
dani-of toll-collectors; varya-of the best; ucitam-appropriate; tam-that;
dhṛtvā-wearing; santam-being so; dhvanita-sounded; murali-flute; patra-
leaf; śṛṅga-buffalo-horn bugle; ādi-beginning with; juṣṭam-served; ghaṭṭi-
palaiḥ' as toll-collectors; kalita-lakuṭaiḥ-holding sticks; veṣṭitam-
accompanied; mitra-vṛndāiḥ-by His friends; paśyantyaḥ-seeing; tāḥ-they;
smita-valitaya-with a smile; helaya-with contempt; cau-gracefully; celuḥ-
went.

Śrī Kṛṣṇa was dressed in the most charming and elegant garments and ornaments as befitting the wealthiest of toll-collectors, carried a flute and buffalo-horn bugle, and was accompanied by many cowherd boy-friends holding sticks in the role of toll-collectors. Smiling with contempt, the gopīs stared at Kṛṣṇa. They gracefully approached Him.

Text 30

mattās tā madhurair bhāvair
madhurā madhumaṅgalaḥ

dr̥ṣṭvā smitvātha sa-krodham
uvāca madhu-mardanam

mattaḥ-intoxicated; tāḥ-they; madhuraiḥ-charming; bhavaiḥ-with
natures; madhuraḥ-sweet; madhumaṅgalaḥ-Madhumaṅgala; dr̥ṣṭvā-
seeing; smitvā-smiling; atha-then; sa-with; krodhanam-anger; uvāca-
spoke; madhu-mardanam-to Śrī Kṛṣṇa, the killer of the Madhu demon.

Seeing the sweet-hearted charming gopīs maddened with anger,
Madhumaṅgala smiled, and angrily spoke the following words to Śrī
Kṛṣṇa:

Text 31

garveṇa phullam adhunā madhunāti-mattā
mattālibhiḥ samam amānda-balābalāpi
gacchaty asau sphuṭam adatta-karā hi rādhā
bāḍhaḥ katham na hi vayasya balāt karoṣi

garvena-with pride; phullam-blossomed; adhuna-now; madhuna-with
youthfulness; ati-very; matta-intoxicated; matta-intoxicated; alibhiḥ-
friends; samam-with; amanda-bala-strong; abala-a weak woman; api-
although; gacchati-approaches; asau-She; sphuṭam-clearly; adatta-not
given; kara-hand; hi-certainly; rādhā-Śrīmatī Rādhārāṇī; bāḍhaḥ-
checked; katham-why?; na-not; hi-certainly; vayasya-O friend; balāt-
forcefully; karoṣi-You do.

Intoxicated by youthfulness, and accompanied by Her maddened
friends, proud Rādhā, although only a weak woman, now approaches
You. O friend, why do You not forcibly check Her before Her before she
places Her hands upon You?

Text 32

harim jetum śaktam madana-nṛpateḥ śaktim atulām
bhramad-ghanti-dhvānam gati-vilasitais tam sa kalayan
udañcan-mārodyad-bhrama-vikṛtim āguṇṭhya kapaṭān
mṛṣā roṣād eṣa sphuṭam idam avādīt sahacarān

harim-the lion; jetum-to conquer; saktam-able; madana-nṛpateḥ-of King Cupid; saktim-the potency; atulam-incomparable; bhramat-moving; ghanti-of bells; dhvanam-the sound; gati-vilasitaiḥ-with graceful motions; tam-that lion; saḥ-He; kalayan-tinkling; udañcat-rising; mara-of cupid; udyat-rising; bhrama-of bewilderment; vikṛtim-transformation; agunṭhya-enveloping; kapatat mṛsa-with feigned; roṣat-anger; eṣaḥ-He; sphuṭam-clearly; idam-this; avadit-said; sahacaran-to His friends.

As He gracefully walked, Śrī Kṛṣṇa moved the bells on His body, making a tinkling sound filled with all amorous potencies and fully able to defeat the approaching lion of Śrī Rādhā. As He bewildered Her with these amorous potencies, He spoke to His gopa-associates the following words of pretended anger:

Text 33

satyam bravīti madhumaṅgala eṣa dhūrta
dānam nipatya mama yānti madoru-garvaḥ
paśyādya darpam adhunā mama mitra-varga
gṛhṇāmi dānam acirād aham eka eva

satyam-the truth; braviti-speaks; madhumaṅgalaḥ-Madhumaṅgala;
eṣaḥ-this; dhurta-this wicked girl; dānam-toll; nipatya-ignoring; mama-
My; yānti-go; mada-by happiness; uru-very; garvaḥ-proud; paśya-just see;
adya-now; darpam-the pride; adhuna-now; mama-My; mitra-varga-
friends; gṛhami-shall take; dānam-the toll; acirat-at this moment; aham-
I; ekaḥ' alone; eva-certainly.

Madhumaṅgala speaks the truth. These wicked girls are ignoring My
toll and proudly going away. Just see their arrogance. My friends, I will
now single-handedly force them to pay the toll.

Text 34

śṛṅgāni vādayata bho muraliḥ tathāliḥ
samrakṣata sphuṭam itas tata eva yāntiḥ
rādhām aham kuṭila-yauvata-varya nātham
ruddham karomi sahasā bhujayor yugena

śṛṅgani-buffalo-horn bugles; vadayata-sound; bhoḥ-Oh; muraliḥ-
flutes; tathā-in the same way; aliḥ-these girls; samrakṣata-stop; sphuṭam-
clearly; itaḥ-therefore; tataḥ-thus; eva-certainly; yāntiḥ-proceeding;
rādhām-Rādhā; aham-I; kuṭila-crooked-hearted; yauvata-of these young
girls; varya-natham-the leader; ruddham- karomi-shall stop; sahasa-by
force; bhujayoḥ-of arms; yugena-with this pair.

Sound the flutes and buffalo-horn bugles! Stop these girls! With My
own arms I will personally stop Rādhā, the leader of these crooked-
hearted girls!

Text 35

ghaṭṭī-pāla-sahasra-varya subala tvam tām viśākhām haṭhād
ghaṭṭī-kuṭṭima-paṭṭa-rakṣaka sakhe citrām tvam atrojvala
sābhya-śreṣṭha vasanta campakalatām tvam tuṅgavidyām tathā
vartma-prekṣaka-lakṣa-dakṣa lalitām tvam kokilāveṣṭaya

ghatti-pala-of toll-collectors; sahasra-of thousands; varya-the best;
subala-O Subala; tvam-you; tam-her; visakham-Visakha; hathat-by force;
ghatti-kuttima-paṭṭa-of the toll-booth; rakṣaka-O protector; sakhe-O
friend; citram-Citra; tvam-You; atra-here; ujjvala-O Ujjvala; sabhya-of
the assembly; srestha-O best; vasanta-O Vasanta; campakalatam-
Campakalata; tvam-you; tuṅgavidyam-Tuṅgavidya; tathā-in the same
way; vartma-prekṣaka-of guides; lakṣa-of thousands; dakṣa-O most
expert; lalitām-Lalitā; tvam-you; kokila-O Kokila; avestaya-block.

O Subala, O leader of thousands of toll-collectors, you forcibly stop
Viśākhā! O Ujjvala, O protector of the toll-booth, O My friend, you stop
Citrā-devī! O Vasanta, O leader of the assembly, you stop Campakalatā
and Tuṅgavidyā! O Kokila, O most expert leader of thousands of guides,
you stop Lalitā.

Text 36

smerair etaiḥ sapadi parito veṣṭyamānābhir ābhir
vāg-āṭopaiḥ priya-sakha-kuleṣv āśu saṁstambhiteṣu
raṅgair bhaṅgyā kuṭila-vacasam rādhayā saṁstuto 'sau
kṛṣṇaḥ kopād iva sakhi tadā garvitām tām avādīt

smeraiḥ-smiling; etaiḥ-by them; sapadi-at once; paritah-in all
directions; vestyamanābhiḥ-being surrounded; ābhiḥ-by them; vak-

atopaiḥ-with arrogant words; priya-sakha-kulesu-among the dear friends;
adu-immediately; samstambhitesu-stopped; raṅgaiḥ-with delight;
bhaṅgya-with crookedness; kuṭila-crooked; vacasam-of words; rādhāya-
by Śrīmatī Rādhārāṇī; samstutaḥ-glorified; asau-He; kṛṣṇaḥ-Kṛṣṇa;
kopat-out of anger; iva-as if; sakhi-O friend; garvitam-proud; tam-to Her;
avadit-spoke.

Speaking many arrogant words, the cowherd boys surrounded Rādhā'
and Her friends and stopped them from proceeding. Rādhā' jubilantly
assailed Kṛṣṇa with many crooked words that which were actually
disguised prayers of glorification. Kṛṣṇa appeared to become angry, and
He said to proud Rādhā':

Text 37

nityaṁ garviṇi vanya-vartmani miṣāt saṅgopya gavyādikaṁ
vikrīṇāṣi śathe tvam atra patitā bhāgyena haste 'dya me
tvam baddhvoru-manoja-rāja-purato neṣyāmy avāśyaṁ tathā
prītyā yacchati mahyaṁ eva sa yathā tārūṇya-ratnāni vaḥ

nityam-always; garvini-O proud girl; vanya-in the forest; vartmani-on
the path; misat-treacherously; sangopya-concealing; gavya-milk
products; ādikam-beginning with; vikrinasi-You sell; sathe-O cheater;
tvam-You; atra-here; patita-fallen; bhagyena-by good fortune; haste-in
the hand; adya-now; me-of Me; tvam-You; baddhva-having bound;
manoja-rāja-of King Cupid; purataḥ-in the presence; nesyaami-I shall
bring; avasyam-necessarily; tathā-in that way; prītya-with pleasure;
yacchati-will give; mahyam-to Me; eva-certainly; saḥ-he; yathā-just as;
tarūṇya-of youthfulness; ratnani-jewels; vaḥ-Your.

My dear proud thief, I know that You regularly travel in these forest

pathways, carefully hiding these milk-products and lucratively selling them in the black market. By good fortune You have now fallen into My hands. I will now arrest You, bind You with ropes, and take You before King Kāmadeva. He will certainly be pleased with Me for bringing You, and he will reward Me by giving Me the precious jewel of Your youthfulness.

Text 38

as tvad-vidhān apy abalā-gaṇan kim
neṣyāmi tasyoru-nṛpaśya pārśve
dāsyāmi śikṣam aham eva sāksāt
tad advitīyo vraja-paṭṭane 'smin

aḥ-Ah; stvat-vidhan-like You; api-even; abala-gaṇan-girls; kim-shall I?; nesyami-bring; tasya-of him; uru-nṛpaśya-the great king; parve-in the presence; dasyami-shall give; śikṣam-instruction; aham-I; eva-certainly; sakṣat-directly; tat-that; advitīyaḥ-without a second; vraja-paṭṭane-in the town of Vraja; asmin-in this.

Should I actually bring you insignificant girls before the great King Kāmadeva? No. I should not bother him with your tiny antics. Instead I will simply teach you that I am the unrivalled monarch of this town of Vraja.

Text 39

badhnāmi tūrṇam anayā vana-mālayā tvam
mathnāmi hanta daśana-cchadam atra dāntaiḥ

sandārayāmi kucayor yugalaṁ nakhāstrair
dānaṁ ca ceṇ jhaṭiti yacchasi caurike tvam

badhnami-I shall bind; turnam-immediately; anaya-with this; vana-of forest flowers; malaya-garland; tvam-You; mathnami-I shall agitate; hanta-indeed; dasana-chadam-Your lips; atra-here; dantaiḥ-with My teeth; sandarayami-I shall scratch; kucayoḥ-of breasts; yugalam-the pair; nakha-of My claws; astraiḥ-with the weapons; dānam-toll; na-not; cet-if; jhatiti-immediately; yacchasi-You pay; caurike-O thief; tvam-You.

My dear thief, if You do not immediately pay this toll, I will bind You with this garland of forest flowers. I will bite Your lips with My teeth. I shall scratch Your breasts with the ten weapons that are My fingernails. In this way I will punish You for Your crime.

Text 40

itthaṁ prajalpa-rabhasāt tarasā tadīya-
raktāmbarāñcalam analpakā cañcale 'smin
dhartum samicchati ruṣā puruṣākṣaram taṁ
cañcad-dṛg-añcala-kalā sukalā lalāpa

ittham-in this way; prajalpa-rabhasat-from talking; tarasa-quickly; tadīya-Her; rakta-red; ambara-of garment; añcalam-edge; analpaka-cañcale-very restless and fickle minded; asmin-when He; dhartum-to grasp; samicchati-desired; rusa-with anger;; purusa-akṣaram-to the Supreme Personality of Godhead; tam-to Him; cañcat-moving; drk-of Her eyes; añcala-kala-the corner; sukala-beautiful and intelligent; lalapa-spoke.

As restless, fickle-minded Kṛṣṇa spoke in this way He began to grab

the corner of Rādhā's red sari. Beautiful, intelligent Rādhā, gazing at Him from the corners of Her quickly moving eyes, angrily said to Supreme Personality of Godhead:

Text 41

dūreṣu tiṣṭha na hi mām sprṣā dhṛṣṭa dhūrta
yāntīm suyāga-bhavanam vratinīm pavitrām
sprṣtām tavādyā marutāpi madīya-gavyam
syāmī-bhavan na bhavitā śubha-yajña-yogyam

duresu-far away; tiṣṭha-stay; na-do not; hi-indeed; mām-Me; sprsa-touch; dhṛṣṭa-bold; dhurta-rascal; yāntīm-who am going; suyaga-bhavanam-to the arena of sacrifice; vratinim-following spiritual vows; pavitrām-pure; sprṣtam-touched; tava-of You; adya-now; maruta-by the breeze; api-even; madīya-My; gavyam-ghee; syami-bhavat-becoming contaminated; na-not; bhavita-will be; śubha-yajña-for offering in the auspicious sacrifice; yogyam-suitable.

Stay far away! Don't touch Me! You are a cruel, shameless rake, and I am a pious pure-hearted girl bringing this ghee to the sacrificial arena. Your slightest touch will contaminate this ghee and make in unsuitable for offering in the auspicious sacrifice.

Text 42

kāmārṇavocchalita-gharma-jalābhiṣekaiḥ
śuddho 'smi kiṁ na kila paśyasi dīrgha-netre
tasmāt tvayā saha mahojjvala-nāma śātram

kartum lasāmi samayā śubha-dharma-patnyā

kāma-of amorous love; arṇava-from the ocean; ucchalita-risen;
gharma-jala-of perspiration; abhisekaiḥ-by sprinkling; śuddhaḥ-purified;
asmi-I am; kim-how is it?; na-not; kila-indeed; paśyasi-You see; dirgha-
netre-O large-eyed girl; tasmāt-therefore; tvayā-You; saha-with; mahā-
great; ujjvala-of amorous love; nama-named; satram-sacrifice; kartum-to
perform; lasami-I am manifest; samaya śubha-dharma-patnya-as My
religious wife.

Kṛṣṇa then said: My dear large-eyed girl, can You not see that I have
become purified, sprinkled with perspiration by the ocean of amorous
love? I have come to this place specifically to perform the mahā-ujjvala
sacrifice along with You as My religious wife.

Texts 43 and 44

etām vayasya mṛdu-hṛdya-vacaḥ-prabandha-
raṅgaiḥ suraṅjitataram nitarām vidhāya
dānam gṛhāṇa nijam āśṭ iti kokiloktam
āśrutya sa-smitam ananta-vicitra-līlaḥ

savyam karam śubhaga-savya-kaṭau nidhāya
savyena kṛṣṭa-paṭa-sṛṣṭa-mukhārdha-guṇṭham
śīrṣṇi sphuran-nava-ghṛtojjvala-hema-kumbham
bhaṅgyā kramat-smita-dṛśam sa jagāda rādhām

etam-this girl; vayasya-O friend; mṛdu-sweet; hṛdya-friendly; vacaḥ-
words; prabandha-raṅgaiḥ-with jubilant; suraṅjita-taram-delighted;
nitaram-completely; vidhaya-doing; dānam-toll; gṛhana-just calim;
nijam-own; asu-quickly; iti-thus; kokila-of the cuckoo; uktam-the
statement; āśrutvā' having heard; sa-with; smitam-a smile; ananta-
limitless; vicitra-wonderful; līlaḥ-who performs pastimes; savyam-left;

karam-hand; śubhaga-auspicious; savya-left; katau-on the hip; nidhaya-placing; savyena-with duplicity; kṛṣṭa-pulled; pata-sṛṣṭa-garment; mukha-face; ardha-half; guntham-covered; ghṛta-of ghee; ujjvala-splendid; hema-goldne; kumbam-jar; bhaṅgya-with crookedness; kramat-moving; smita-smiling; dṛśam-whose eyes; saḥ-He; jagāda-spoke; rādhām-to Śrīmatī Rādhārāṇī.

A cuckoo in the forest then addressed the following words to Lord Kṛṣṇa: "O friend, just flatter this girl with sweet words, and then quickly collect Your toll from Her." Hearing these words, Śrī Kṛṣṇa, who enjoys limitless wonderful pastimes, placed His left hand on His auspicious left hip, and began to smile. Carrying the glittering golden pot of ghee on Her head, Śrī Rādhā gazed at Kṛṣṇa from the corners of Her restless eyes. With pretended shyness She covered half Her face with Her sari. Śrī Kṛṣṇa said to Her:

Text 45

ghaṭṭī-kuṭṭima-sṛṣṭa-paṭṭa-nikaṭe rādhe ghaṭim sthāpaya
prodyat-saurabha-sadma-padma-pavanaiḥ śrāntim kṣaṇam vāraya
divyan-navya-sugavya-dāna-vilasal-lekham muhuḥ kāraya
krūrasyaḥ-ali-kulasya dānam acirād ārat svayam dāpaya

ghatti-kuttima-sṛṣṭa-paṭṭa-nikate-at this toll-station; rādhe-O Rādhā; ghatim-for a brief moment; sthapaya-stay; prodyat-rising; saurabha-of sweet fragrance; sadma-abode; padma-of the lotus flower; pavanaiḥ-with the breezes; srantim-fatigue; kṣaṇam-for a moment; varaya-cast away; divyat-shining; navya-fresh; sugavya-milk-products; dāna-of the toll-payment; vilasat-splendid; lekham-writing; muhuḥ-for a moment; karaya-cause to do; krurasya-cruel; ali-kulasya-of Your friends; dānam-toll-payment; acirat-quickly; arat-nearby; svayam-personally; dapaya-cause to do.

My dear Rādhā, please stand for a moment by this toll-booth, and let this pleasant breeze, which carries the fragrance of lotus flowers, relieve You of all fatigue. Take a moment to allow My assistant to record the payment of Your toll in glistening fresh ghee, and make Your cruel friends immediately do the same.

Text 46

āgaccha he lipi-pate madhumaṅgaleha
pañjim paṭhan dr̥ḍha-matiḥ kuru satya-lekhām
utkoca-lobha-bharato yadi nāśāyes tvam
dravyāni me kila tadā bhavitāsi daṇḍyaḥ

agaccha-come; he-O; lipi-pate-scribe; madhumaṅgaleha-Madhumaṅgala; iha-here; pañjim-the register; paṭhan-reading; dr̥ḍha-matiḥ-with careful attention; kuru-do; satya-truthful; lekham-writing; utkoca-lobha-bharataḥ-because of great greed; yadi-if; nasayeh-destroy; tvam-You; dravyani-articles; me-My; kila-indeed; tadā-then; bhavita asi-you will be; dandyaḥ' the object of punishment.

O scribe Madhumaṅgala, come here. Truthfully record My toll-payment in your ledger, and carefully read out loud to Me what you have written. If out of greed you do not record all I have given so you can later claim it as your own, then you will certainly be punished by the authorities.

Text 47

āgaccha kaccham avadhehi lekhām
dānam nu dehi na hi dhehi kalim hi rādhe
vītim ca bhun̄kṣva sarasam kuru vaktra-bimbam
puṇyāham ācara puraḥ samayaḥ śubho 'yam

agaccha-come; kaccham-near; avadhehi-give attention; lekham-to the writing; dānam-toll; nu-indeed; dehi-please pay; na-not; hi-indeed; dhehi-give; kalim-quarrel; hi-indeed; rādhe-O Rādhā; vitim-betel-nuts; ca-also; bhun̄kṣva-please chew; sa-rasam-filled with nectar; kuru-make; vaktra-of Your mouth; bimbam-the circle; punya-auspicious; aham-day; acara-just make; samayaḥ-occasion; śubhaḥ-auspicious; ayam-this.

Rādhā, come here. Pay careful attention as Madhumaṅgala writes in his toll-register. Pay Your toll. Do not quarrel. Sweeten Your mouth by chewing these betelnuts. Make this a nice day. This is a very auspicious occasion.

Text 48

yasya yan-niyata-dānam amuṣya
vastunaḥ su-dṛḍham ucyate mayā
tad tad eva kila likhyatām tvayā
yatnato likhana-sūra vayasya

yasya-of that; yat-which; niyata-given; dānam-toll; amuṣya-of us; vastunaḥ-in truth; su-dṛḍham-decisively; ucyate-is said; mayā-by Me; tat-tat-that; eva-certainly; likhyatam-should be written; tvayā-by you; yatnataḥ-carefully; likhana-sura-O best of scribes; vayasya-O My friend.

O Madhumaṅgala, O best of scribes, O My friend, I will accurately

enumerate the extent of this toll payment. Please carefully write as I speak.

Text 49

gavyasya bhavya-vadane pratipātram atra
dānam kila pratijanam vraja-sundarīṇām
vṛndāni pañca-vilasan-nava-hīrakānām
yat saubhagādikam alabhyam anena labhyam

gavyasya-of milk-products; bhavya-vadane-O beautiful faced girl;
pratipatram-in each container; atra-here; dānam-toll; kila-indeed;
pratijanam-each person; vraja-sundarinam-of the beautiful girls of Vraja;
vṛndāni-heaps; pañca-five; vilasat-sparkling; nava-new; hirakanam-of
diamonds; yat-which; saubhaga-auspiciousness; ādikam-beginning;
alabhyam-unattainable; anena-by this; labhyam-becomes attainable.

My dear girl with the beautiful face, each of the lovely vraja-gopīs
must give five heaps of sparkling diamonds as toll-payment for her jar of
ghee. All this priceless wealth is now Mine.

Text 50

sīmanta-kānti-vilasan-nava-rāga-valgu-
sindūrayos tapana-kānta-maṇīndra-lakṣām
veṇī-varālaka-kulojjvala-kajjalānām
gārutmatendra-maṇi-mañjula-lakṣa-yugmam

simanta-in the parted hair; kanti-splendor; vilasat-shining; nava-

fresh; raga-red; valgu-charming; sindurayoḥ-of the sindura; tapana-kanta-of crystals; maṇi-of jewels; indra-of the monarchs; lakṣam-one hundred thousand; veni-of braids; vara-excellent; alaka-hair; kula-multitude; ujjvala-splendid; kajjalanam-of black mascara; garutmatendra-maṇi-of sapphires; mañjula-beautiful; lakṣa-yugmam-two hundred thousand.

For the red sindūra mark in Your parted hair You must pay the toll of one hundred thousand glittering crystal stones, and for Your beautiful braids, which glisten like black mascara, You must pay the toll of two hundred thousand charming sapphires.

Text 51

svarṇārdha-candra-nibha-bhāla-talasya śubhru
śubhrāṁśukānta-maṇi-lakṣam atuccha-śobham
kastūrika-racita-bhāla-viśeṣakasya
gārutmatair ghaṭita-candramaso 'rbudāni

svarṇa-gold; ardha-half; candra-moon; nibha-like; bhala-talasya-of Your forehead; su-bhru-O girl with the beautiful eyebrows; śubhamsukanta-moonstone; maṇi-of gems; lakṣam-one hundred thousand; atuccha-great; śobham-with splendor; kasturika-with musk; racita-drawn; bhala-on the forehead; visesakasya-of the tilaka markings; garutmataiḥ-with sapphires; ghatita-studded; candramasaḥ-moons; arbudani-one hundred million.

O girl with the beautiful eyebrows, for Your forehead, which shines like a golden half-moon, You must pay the toll of one hundred thousand splendid moonstones, and for the tilaka markings drawn in musk on Your forehead You must pay the toll of one hundred million moon-

shaped pendants studded with sapphires.

Text 52

bhrū-yugmakasya kuṭilasya sarāsanāni
san-nīlaratna-racitāny ayutāni pañca
karṇa-dvayasya rucirasya manojña-navya-
vaidūrya-maurva-dṛḍha-sad-guṇa-puñja-puñjāḥ

bhru-yugmakasya-of Your eyebrows; kuṭilasya-crooked; sara-asanani-
quivers; sat-excellent; nīlaratna-sapphires; racitani-fashioned; ayutani-
ten thousand; paca-five times; karṇa-dvayasya-of Your ears; rucirasya-
beautituful; manojña-charming; navya-new; vaidurya-of lapis lazuli;
maurva-of murva grass; drdha-firm; sat-excellent; guṇa-bowstring; puñja-
puñjāḥ-many.

For Your bending eyebrows You must pay the toll of fifty thousand
quivers studded with sapphires, and for Your beautiful ears You must pay
the toll of many murva-bowstrings made of charming new lapis lazuli
stones.

Text 53

kāmam kaṭākṣa-viśikhasya suparṇa-ratna-
san-nirmitā daśa lakṣāni śārāḥ su-tikṣṇāḥ
akṣṇor yugasya śubhagasya masāra-sāra-
nīlotpalāni niyutāni yutāni gandhaiḥ

kāmam-voluntarily; kata-akṣa-of sidelong glance; visikhasya-of the

arrow; suparṇa-ratna-of sapphires; sat-excellent; nirmita-fashioned; dasa lakṣani-one million; saraḥ-arrows; su-very; tīkṣṇaḥ-sharp; aksnoḥ-of Your eyes; yugasya-of the pair; śubhagasya-beautiful; masara-of emeralds; sara-of the best; nīla-blue; utpalani-lotus flowers; niyutani-a million; yutāni gandhaiḥ-very fragrant.

For the arrow of Your sidelong glance You must pay the toll of one million sapphire-arrows, and for Your two beautiful eyes You must pay the toll of one million aromatic emerald lotus flowers.

Text 54

kartasvarair ghaṭita-kīra-kīśora-cañcu-
puñjaḥ prakṛṣṭa-tila-puṣpa-su-nāsikāyāḥ
sad-gaṇḍayor madhura-kāñcana-darpanānām
vṛndam nava-sphaṭikato 'py ati-cikhanānām

kartasvarair-with gold; ghaṭita-fashioned; kira-of parrots; kīśora-young; cancu-of beaks; puñjaḥ-a multitude; prakṛṣṭa-excellent; tila-sesame; puṣpa-flower; su-beautiful; nāsikayaḥ-of Your nose; sat-excellent; gaṇḍayoḥ-of Your cheeks; madhura-charming; kāñcana-gold; darpanānām-of mirrors; vṛndām-multitude; nava-fresh; sphaṭikataḥ-than crystal; api-even; ati-more; cikhanānām-glossy.

For Your nose, as beautiful as sesame flower, You must pay the toll of many gold pendants in the shape of young parrots beaks, and for Your lovely cheeks You must pay the toll of many charming golden mirrors more splendid than crystal.

Text 55

sarvopamā-mahima-mardi-mukhasya pūrṇa-
śubhrāmśu-lakṣam atha phulla-saroja-lakṣam
uddāma-dhāma-maṇi-darpana-lakṣam atra
sauvarṇam eva cibukasya ca ratna-puñjaḥ

sarva-of all; upama-compared; mahima-splendor; mardi-eclipsing;
mukhasya-of Your face; pūrṇa-full; śubhramsū-of moons; lakṣam-one
hundred thousands; atha-then; phulla-blossoming; saroja-of lotus
flowers; lakṣam-one hundred thousand; uddama-dhama-splendid; maṇi-
of jewels; darpana-mirrors; lakṣam-one hundred thousand; atra-here;
sauvarṇam-made of gold; eva-certainly; cibukasya-of You chin; ca-also;
ratna-of jewels; puñjaiḥ-a multitude.

For Your beautiful face, which eclipses the glory of all other faces,
You must pay the toll of one hundred thousand full moons, one hundred
thousand blossoming lotus flowers, and one hundred thousand jewel-
studded golden mirrors. For Your chin You must pay the toll of many
precious gems.

Text 56

bimbādharaśya madhuraśya surāga-padma-
rāgaika-padmaṁ iha padma-vara-prabhāyāḥ
sampakva-dāḍima-phalajjvala-bīja-nindī-
dāntāvaleḥ śikhara-lakṣam adṛṣṭa-kakṣam

bimba-like bimba fruits; adharasya-of Your lips; madhurasya-
charming; suraga-beautifully red; padma-raga-ruby; eka-one; padmam-
lotus; iha-here; padma-of lotuses; vara-best; prabhayaḥ-of the splendor;

sampakva-perfectly ripe; dādima-of a pomegranate; phala-fruit; ujjala-splendid; bija-seeds; nindi-chastising; danta-of teeth; avaleḥ-of the series; sikhara-of reddish sikhara gems; adṛṣṭa-kakṣam-incomparable.

My dear girl as lovely as a lotus flower, for Your lips as beautiful as bimba fruits You must pay a toll of one red lotus flower fashioned of rubies. For Your teeth, which rebuke splendid ripe pomegranate seeds, You must pay a toll of one hundred thousand peerless śikhara gems.

Text 57

yo 'yaṁ tvad-vadanāravinda-cibuke kastūrika-kalpitaḥ
samyak sundara-bindur indu-vadane niḥsaṅga-bhṛngo mataḥ
sa smeram mama dṛṇ-milan-madhukarīm āliṅgatu premataḥ
satyaṁ dānam idam priye naha param kiñcin mayā yacyate

yah ayam-this; tvat-Your; vadana-of the face; aravinda-of the lotus; cibuke-on the chin; kasturika-kalpitaḥ-fashioned from musk; samyak-nice; sundara-beautiful; binduḥ-dot; indu-vadane-O girl whose face is as beautiful as the moon; nihsaṅga-solitary; bhṛngaḥ-male bee; mataḥ-is considered; saḥ-he; smeram-smiling; mama-My; drk-of the eyes; milat-meeting; madhurikarim-female bee; aliṅgatu-may embrace; premataḥ-out of love; satyam-true; dānam-toll-payment; idam-this; priye-O My beloved; na-not; aha-asked; param-something else; kincit-anything; mayā-by Me; yacyate-is asked.

My dear moon-faced girl, if the male bee that is the dot of musk on the chin of Your lotus face will lovingly embrace the smiling female bee of My eyes, then that is sufficient payment of toll. I will not ask any further toll for Your musk-dot.

Text 58

gānāmṛtābdhi-pariveśaṇa-dakṣa-darvi-
divyāti-rakta-rasanā-ramaṇīyatāyāḥ
karpūra-sāra-parivāsita-navya-hṛdya-
mādhvika-pūrṇa-casakāvalir adya sadyaḥ

gaṇa-of melodious song; amṛta-of the nectar; abdhi-in the ocean;
parivasana-dipping; dakṣa-expert; darvi-spoon; divya-splendid; ati-very;
rakta-red; rasana-of the tongue; ramaṇīyatayaḥ-of the delightful beauty;
karpura-of camphor; sara-by the best; parivasita-made aromatic; navya-
fresh; hṛdya-delightful; mādhvika-of mādhvika nectar; pūrṇa-full;
casaka-of goblets; avalīḥ-series; adya-nose; sadyaḥ-at once.

For the beauty of Your splendid red tongue, which is like a spoon
perfectly dipping into the nectar ocean of melodious song, You must at
once pay a toll of many goblets filled with sweet mādhvika nectar
fragrant with camphor.

Text 59

phullī-bhavat-smīta-lavasya sutāra-mañju-
muktāphalair vihita-kairava-koṭir addhā
pīyūṣa-sāra-paripūrīta-śātakumbha-
kumbhāyutaṁ maṣṇa-mañjula-jalpitasya

phulli-bhavat-blossoming; smīta-smile; lavasya-gentle; sutara-
sparkling; mañju-charming; muktāphalaiḥ-with pearls; vihita-studded;
kairava-of white lotus flowers; koṭīḥ-ten millions; addha-indeed; piyusa-

of nectar; sara-with the best; paripurita-filled; satakumbha-gold;
kumbha-of pots; ayutam-ten thousand; masrna-sweet; mañjula-charming;
jalpitasya-of words.

For Your blossoming gentle smile You must pay a toll of ten million
beautiful, glistening, white pearl lotus flowers. For Your charming sweet
conversation You must pay a toll of ten thousand gold pots filled with
the sweetest nectar.

Text 60

śabda-grahocchalita-sundara-śātakumbha-
tāṭaṅkayor masṛṇa-cumbaka-ratnam ekam
nāsāgra-lagna-nava-kāñcana-tantu-baddha-
muktāphalasya ruci-visphuritārka-mālāḥ

sabda-graha-ears; ucchalita-manifested; sundara-beautiful;
satakumbha-golden; tāṭaṅkayoḥ-of earrings; masrna-glistening;
cumbaka-ratnam-magnet; ekam-one; nasa-of the nose; agra-on the tip;
nava-new; kañcana-golden; tantu-by a network; baddha-bound;
muktaphalasya-of the pearl; ruci-with splendor; visphurita-shining; arka-
of crystal stones; malāḥ' necklaces.

For Your beautiful golden earrings You must pay a toll of one
glittering magnet. For the pearl set in gold on the tip of Your nose You
must pay a toll of many crystal necklaces.

Text 61

surabhi-vadana-range mugdha-gandham mayā te
sphurita-mṛdula-cālam cāru tāmḃulam utkam
naṭati lalita-raṅgais tasya dānam tadānīm
naṭana-bhuvi mad-āsyē 'py asu sannartayeti

surabhi-aromatic; vadana-of Your mouth; range-in the dancing arena;
mugdha-charming; gandham-with a fragrance; mayā-by Me; te-of You;
sphurita-manifested; mṛdula-calam-charming; natati-dance; lalitā-
raṅgaiḥ-with happy playfulness; tasya-of that; dānam-toll; tadānīm-now;
naṭana-bhuvi-in the dancing arena; mat-My; asyē-in the mouth; apy-
even; asu-immediately; sannartaya-cause to dance; iti-thus.

For the aromatic betel-nuts enthusiastically dancing with playful
happiness on the stage of Your mouth You must pay a toll of sending
them to dance in My mouth.

Text 62

kambu-śriyā kalita-kaṇṭha-varasya hema-
śaṅkhāvalir valita-valgu-bhuja-dvayasya
svarṇollasan-masṛṇa-mañju-mṛṇāla-pālir
vaidūrya-paṅkaja-tatiḥ karayor dvayoś ca

kambu-of a conch-shell; śriyā-with the beauty; kalita-considered;
kaṇṭha-neck; varasya-of the excellent; hema-gold; śaṅkha-of conch-
shells; avalīḥ-series; valita-round; valgu-charming; bhuja-of arms;
bhujasya-of the pair; svarṇa-golden; ullasat-shining; masṛṇa-smooth;
mañju-lovely; mṛnāla-lotus stems; palīḥ-multitude; vaidūrya-of lapis
lazuli; paṅkaja-of lotus flowers; tatiḥ-multitude; karayor-of Your hands;
ca-and.

For Your neck beautiful as a conchshell You must pay a toll of many golden conchshells. For Your lovely round arms You must pay a toll of many beautiful, glistening, smooth golden lotus stems. For Your two hands You must pay a toll of many lapis lazuli lotus flowers.

Text 63

hastāṅguli-samudayasya manoharasya
gandhonnataḥ kanaka-bandhura-gandhaphalyāḥ
pṛṣṭha-sthalī-puraṭa-sundara-paṭṭikāyāḥ
kuñje prasūna-śayane svapanādi-keliḥ

hasta-of Your hand; aṅguli-of the fingers; samudayasya-of the series; manoharasya-enchanting; gandha-unnataḥ-very aromatic; kanaka-golden; bandhura-beautiful; gandhaphalyāḥ-campaka flowers; pṛṣṭha-sthalī-of Your back; purata-gold; sundara-lovely; paṭṭikayaḥ-of the plate; kuñje-in the grove; prasuna-of flowers; sayane-on a bed; svapana-sleeping; ādi-beginning with; keliḥ-pastimes.

For Your charming fingers You must pay a toll of many aromatic golden campaka flowers. For the beautiful golden plate that is Your back You must pay a toll of sleeping by My side and enjoying many pastimes with Me on a bed of flowers in the grove of Vṛndāvana.

Text 64

matta-dvipendra-mada-gandhita-kumbha-yugma-
garva-prahāri-kuca-kumbha-yugasya tasya

haimāni mañju-mukhi dāḍima-bilva-tāla-
sad-dhāma-niṣṭala-lalāma-phalāni lakṣām

matta-maddened; dvipa-of elephants; indra-of the king; mada-of ichor; gandhita-aromatic; kumbha-of protuberances; yugma-pair; garva-the pride; prahari-removing; kuca-of breasts; kumbha-of jars; yugasya-of the pair; tasya-of that; haimani-golden; mañju-charming; mukhi-with the face; dadima-of pomegranates; bilva-bilva; tala-and tala; sat-dhama-splendid; niṣṭala-round; lalama-excellent; phalani-fruits; lakṣam-one hundred thousand.

My dear girl with the beautiful face, Your two pitcherlike breasts removed the pride of the two protuberances on the heads of maddened regal elephants fragrant with the aroma of ichor. For these breasts You must pay a toll of one hundred thousand pomegranate, bilva, and tāla fruits made of gold.

Text 65

madhyam keśari-varya-madhyam iva yaj-jyāyo-rasasyāspadam
vādyat-kiṅkini-rakta-vastra-vilasat-baddham balī-ḍorakaiḥ
tasyorutkata-dānam apy uru-nṛpād yatnair mayā gopyate
yady ādau tava nīvi-bandhana-maṇim gūḍham kare me 'rpayeḥ

madhyam-waist; kesari-of lionesses; varya-of the best; madhyam-the waist; iva-like; yat-which; jyayah-rasasya-of the mellows of amorous love; aspadam-the abode; vadyat-tinkling; kinkini-bells; rakta-red; vastra-garment; vilasat-shining; baddham-bound; bali-of three folds of skin; dorakaiḥ-by the ropes; tasya-of that; utu-very; utkata-great; dānam-toll; api-although; uru-nṛpat-from the great king; yatnaiḥ-with great endeavor; mayā-by Me; gopyate-may be concealed; yādi-if; adau-at the very outset; tava-Your; nivi-belt; bandhana-for tying; maṇim-the jewel;

gudham-concealed; kare-in the hand; me-of Me; arpayeḥ-You place.

Your waist is as charmingly slender as the waist of the most handsome lionness. Your waist is the great reservoir of the nectar of amorous love. Your waist is beautifully bound by the sash of three lovely folds of skin, and then covered by a red cloth and a chain of tinkling bells. The toll required for this waist is very great, although if You offer Me a suitable bribe I will conceal this particular item from the scrutiny of My master, the great King Kāmadeva. You may bribe Me by immediately placing in My hand the hidden jewel that fastens Your belt.

Text 66

iyam nīvī rādhe nija-nibiḍa-bandham davayitum
bhavad-bhītyā bhaṅgyā mayi vitanute yācana-vidhim
tathā taṁ tūrṇam tvam davaya madanendūdaya-kṛte
yathāsau tuṣṭyā te karam uru-kaṭau no racayati

iyam-this; nivi-belt; rādhe-O Rādhā; nija-own; nibida-firm; bandham-bond; davayitum-to loosen; bhavat-of You; bhitya-with fear; bhaṅgya-with crookedness; mayi-to Me; vitanute-extend; yacana-vidhim-an appeal; tathā-in that way; tam-this; turnam-quickly; tvam-You; davaya-should loosen; madana-of cupid; indu-of the moon; udaya-the rising; kṛte-for the purpose; yathā-just as; asau-this; tustya-with great satisfaction; te-of You; karam-the toll; uru-katau-on Your broad hips; na-not; u-indeed; racayati-does.

For Your broad hips You must pay a toll of this belt. Although You are afraid to loosen this tight belt and You present many crooked appeals to avoid this toll, do not hesitate. Remove this garment and pay the toll. Paying this toll will bring You great satisfaction for it will cause the

moon of King Kāmadeva to rise here.

Text 67

nābhi-sphurad-dhrada-tad-utthita-roma-pāli-
vyālī-siraḥ-sphurita-ratna-sunāyakānām
vaidūrya-mañjula-masāra-varābjarāga-
ratnāni tāni niyutāni nava krameṇa

nabhi-of Your navel; sphurat-manifest; hrada-from the lake; tat-that;
utthita-arisen; roma-of hairs; pali-line; vyali-snake; sirah-head; sphurita-
manifested; ratna-sunayakanam-of the crest jewels; vaidurya-lapis lazuli;
mañjula-beautiful; masara-sapphires; vara-excellent; abjaraga-rubies;
ratnani-jewels; tani-they; niyutani-million; nava-nine; kramena-one
after another.

For the crest jewels decorating the hoods of the line-of-hairs serpent
rising from the lake of Your navel, You must pay a toll of nine million
beautiful sapphires, rubies, and lapis lazuli stones.

Text 68

san-nīla-paṭṭa-paṭa-rañjaka-mañju-kāñci-
sañcāra-cāru-catulocca-nitambakasya
samprollasat-puraṭa-pītaḥ-navārbudāni
dānīndrakasya mama yogya-varāsanāni

sat-excellent; nīla-blue; paṭṭa-pata-garment; rañjaka-red; mañju-
charming; kanci-belt; sañcara-movements; cāru-beautiful; catula-

beautiful; ucca-raised; nitambakasya-of the hips; samprollasat-shining;
purata-golden; pitha-thrones; nava-nine; arbudani-hundred million;
dani-of toll-collectors; indrakasya-of the king; mama-of Me; yogya-
suitable; vara-nice; asanani-sitting places.

For Your gracefully moving hips covered by exquisite blue garments
and a charming red sash You must pay a toll of nine hundred million
glittering golden thrones. As the king of toll-collectors I require these
thrones as My sitting places.

Text 69

uru-dvayasya kanakaiḥ kṛta-cāru-rambha-
stambhāvalir dalita-satkarabha-prabhasya
mañjira-mañjula-raṇac-caraṇāravinda-
dvandvasya raktamaṇi-nirmita-pallavālī

uru-of thighs; dvayasya-of the pair; kanakaiḥ-with gold; kṛta-
fashioned; cāru-beautiful; rambha-plantain trees; stambha-trunks;
avalīḥ-series; dalita-broken; satkarabha-of elephants' trunks; prabhasya-
the glory; mañjira-of ankle-bells; mañjula-charming; raṇat-tinkling;
caraṇa-feet; aravinda-lotus flowers; dvandvasya-of the pair; raktamaṇi-of
rubies; nirmita-fashioned; pallava-of blossoming flowers; ali-series.

For Your thighs, which are more beautiful than the elephant's
graceful trunk, You must pay a toll of many plantain trees fashioned of
gold. For Your two lotus feet decorated with pleasantly tinkling ankle-
bells, You must pay a toll of many blossoming flowers fashioned of
rubies.

Text 70

smara-rasamaya-rājat-kṣīṇa-tuṇḍasya tasya
ruciratarā-taraṅga-prāya-tiryag-valīnām
ayi tad-anubhavākhyam ratna-yugmam nakhānām
udayat-aruna-candra-jyotiṣām ratna-candraḥ

smara-of amorous love; rasa-with the nectar; maya-filled; rājat-shining; kṣīṇa-slender; tuṇḍasya-of the belly; tasya-of that; ruciratarā-charming; taraṅga-waves; prāya-for the most part; tiryak-tilting; valīnam-of folds of skin; ayi-Oh; tat-that; anubhava-anubhava; akhyam-named; ratna-of jewels; yugmam-pair; nakhānam-of the nails; udayat-rising; aruna-red; candra-of the moon; jyotiṣam-of the shining; ratna-made of jewels; candraḥ-moon-shaped ornaments.

For the beautiful waves of tilting folds of skin on Your slender abdomen shining with the nectar of amorous pastimes You must pay a toll of two anubhava jewels. For the reddish moonlight of Your fingernails and toenails You must pay a toll of many jewel ornaments fashioned in the shape of moons.

Text 71

phulla-kāñcana-samudgaka-garva-
dhvaṁśīnos tava vareṇya-jānunoh
kāñcana-prakaṭitam kaṭa-koṭim
kāñcana prakṭa-dānam ānaya

phulla-glittering; kāñcana-gold; samudgaka-of jewellery cases; garva-the pride; dhvaṁśīnoḥ-destroying; tava-Your; vareṇya-excellent; janunoh-of the knees; kāñcana-of gold; prakatitam-manifested; kata-of

jewellery cases; kotim-ten million; kañcana-some; prakata-manifested;
dānam-toll; anaya-You must bring.

For Your beautiful knees, which destroy the pride of shining golden
jewel-cases, You must pay a toll of ten million golden jewel-cases.

Text 72

hārādy-alan̄kṛti-cayasya manojña-rāśmes
tvat-sparsā-ratnam atulaṁ mṛdu-kaṇṭha-lagnam
tvat-kiṅkinī-valaya-nūpura-nikvanānām
kāmaṁ mahonnata-maṇi-dvayaṁ eva hṛdyam

hara-necklaces; ādi-beginning with; alan̄kṛti-ornaments; cayasya-of
the multitude; manojña-rasmeh-splendidly beautiful; tvat-Your; sparsa-
ratnam-touchstone; atulam-peerless; mṛdu-delicate; kaṇṭha-Your neck;
lagnam-touching; tvat-Your; kinkini-bells; valaya-bracelets; nupura-
anklets; nikvanānām-of the tinkling sounds; kāmaṁ-voluntarily; mahā-
unnata-raised; maṇi-of jewels; dvayam-pair; eva-certainly; hṛdyam-
manifested on Your chest.

For Your necklaces and other ornaments You must give the peerless
beautiful touchstone hanging from Your delicate neck. For the tinkling
sounds of Your bracelets, anklets, and bells, You must give the two great
jewels over Your heart.

Text 73

san-nīla-rakta-vasana-dvaya-kañcukānām
prodyat-pravāla-nava-mañju-masāra-mālāḥ
tvac-chārikā-mṛga-vadhū-mahatī-mayūrī-
līlābja-nartana-tater vara-ratna-koṭyaḥ

sat-excellent; nīla-blue; rakta-and red; vasana-of garments; dvaya-pair; kancukanam-of Your bodice; prodyat-manifest; pravala-coral; nava-glorious; mañju-beautiful; masara-of sapphires; malaḥ-necklaces; tvat-Your; sarika-female parrot; mṛga-vadhu-doe; mahati-lute; mayuri-peahen; lila-abja-toy lotus; nartana-tateḥ-of dancing and other playful pastimes; vara-excellent; ratna-gems; kotyaḥ-ten million.

For Your blue and red bodice and other garments You must pay a toll of many sapphire and coral necklaces. For Your pet parrot, doe, peahen, lute, toy lotus flower, as well as for Your dancing and other playful activities, You must pay a toll of ten million precious gems.

Text 74

kāntyā yasya kṣiti-vana-giri-grāma-lokāḥ samastāḥ
sākṣāḥ jātāḥ subhaga-vadane hanta jambūnadābhāḥ
tasya bhrāmyad-dyuti-bhara-valad-gandhaphaly-āvalīnām
jaitrasyoccaiḥ kanaka-girayo gaura-varṇasya koṭyaḥ

kantya-by the splendor; yasya-of which; kṣiti-earth; vana-forest; giri-mountains; grama-villages; lokāḥ-and planets; samastāḥ-all; sakṣat-directly; jataḥ-manifested; śubhaga-vadane-My dear girl with the beautiful face; hanta-certainly; jambunada-of gold; abhaḥ-with the splendor; tasya-of that; bhramyat-dyuti-bhara-effulgent; valat-manifest; gandhaphali-of campaka flowers; avalinam-of multitudes; jaitrasya-of the victor; uccaiḥ-greatly; kanaka-of gold; girayaḥ-mountains; gaura-of gold; varṇasya-of the color; kotyaḥ-many millions.

My dear girl with the beautiful face, Your golden complexion seems to have created many golden forests, mountains, villages, and planets. Your golden complexion has completely defeated the great host of campaka flowers with its beautiful splendor. For this complexion You must pay a toll of many millions of golden mountains.

Text 75

gauraṅgānām kamala-ghuṣṛṇa-prāya-saurabhya-sindhor
vātenāpi vraja-vanam idaṁ vāsitaṁ tanvatas te
etasyānyat kim āpi na mayā dṛśyate dāna-yogyam
yātāyātaṁ kuru sakhi sadā dānam etan madiyam

gaura-golden; aṅganam-of limbs; kamala-lotus; ghuṣṛna-of kunkuma;
praya-mostly; saurabhya-of sweet fragrance; sindhoḥ-of the ocean;
vatena-by the breeze; vraja-of Vraja; vanam-the forest; idaṁ-this;
vasitam-perfumed; tanvataḥ-spreading; te-of You; etasya-of this; anyat-
another; kim api-something; na-not; mayā-by Me; dṛśyate-is seen; dāna-
as toll-payment; yogyam-suitability; yata-ayatam-kuru-stay here; sakhi-
My friend; sada-always; dānam-toll-payment; etat-this; madiyam-of Me.

The breeze moving over the aromatī ocean of lotus flowers and kunkuma resting on Your golden limbs has perfumed this forest of Vraja. My friend, I cannot see anything that may be a proper toll-payment for this fragrance, and therefore You must give Me Your constant association to pay the toll.

Text 76

maṣṛṇa-ghuṣṛṇa-carṁcā-cāru-kastūrikodyan-
makara-kamala-vallī-pātra-bhāgādikānām
rati-vitarāṇa-sūrais tat-tad-āmoda-pūraiḥ
parimalaya mad-aṅgaṁ nityam ity eva dānam

maṣṛṇa-glistening; ghuṣṛṇa-kunkuma; carṁca-ointment; cāru-beautiful;
kasturika-from musk; adyat-manifest; makara-dolphins; kamala-lotuses;
valli-creepers; patra-bhaṅga-ādikanam-of pictures; rati-vitarāṇa-suraiḥ-
bringing great delight; tat-tat-various; amoda-of fragrances; puraiḥ-with
many floods; parimalaya-please make fragrant; mat-My; aṅgaṁ-body;
nityam-always; iti-thus; eva-certainly; dānam-toll.

For the beautiful pictures of flowering vines, lotuses, and dolphins
drawn in glistening kuṅkuma and musk on the canvas of Your body You
must pay a toll of making My body fragrant by always splashing it with
the delightful flood of Your sweet fragrance.

Text 77

caraṇa-kamala-lakṣāśliṣṭa-saubhagya-mudrā-
tatir ati-valate yā hāriṇī hanta tasyāḥ
mad-urasi nakha-rāgair ardha-candrān paraddham
vitara padaka-varyān dānam ārād varoru

caraṇa-feet; kamala-lotus; lakṣa-with red lac; aśliṣṭa-anointed;
saubhagya-of auspiciousness; mudra-of markings; tatiḥ-series; ati-valate-
are manifest always; ya-which; harini-enchanted; hanta-indeed; tasyāḥ-
of that; mat-My; urasi-on the chest; nakha-of nails; ragaiḥ-with red;
ardha-candran-half-moons; para-ardham-for billions of years; vitara-just
extended; padaka-necklaces; varyan-excellent; dānam-toll-payment;
arat-near; vara-uru-O girl with beautiful thighs.

O girl with the beautiful thighs, for the enchanting and auspicious markings on Your lotus feet anointed with red lac You must pay a toll of the necklace of red half-moons that is Your fingernails. You must place this necklace on My chest for many billions of years.

Text 78

dhvānair yasya vipakṣa-lakṣa-hṛdayotkampādi-sampādakair
āvaikuṇṭham ajāṇḍa-pālir atulānandaiḥ pariplāvitā
prītyā tasya ramādi-vandita-ruteḥ saubhagya-sad-dundubher
dānam kañja-maranda-sundarataram gaṇam tavānandade

dhavanaiḥ-by the sounds; yasya-of which; vipakṣa-of enemies; lakṣa-of many thousands; hṛdaya-in the hearts; utkampa-ādi-trembling and other symptoms of distress; sampadakaiḥ-establishing; a-vaikuntham-up to Vaikunthāloka; ajanda-of universes; paliḥ-the multitude; atula-incomparable; anandaiḥ-with bliss; pariplavita-inundated; prītya-with great love and happiness; tasya-of that; rama-by Lakṣmi; ādi-beginning with; vandita-offered respectful obeisances and worship; ruteḥ-of the sound; saubhagya-of auspiciousness; sat-transcendental; dundubheḥ-the drums announcing; dānam-the toll; kañja-of the lotus; maranda-than the honey; sundarataram-sweeter; gaṇam-singing; tava-Your; ananda-de-O delightful girl.

My dear delightful girl, Your singing drowns all the universes, even up to Vaikuṇṭhaloka, with unparalleled bliss. Your singing makes the hearts of Your rivals tremble with despair. Your singing is glorified and worshiped with great love by Lakṣmī and the other goddesses. Your singing is like a great drum heralding the appearance of supreme auspiciousness. Your singing is sweeter than the honey of the lotus

flower. You must allow Me to hear this singing. That is the toll-payment for Your sweet voice.

Text 79

nāma svāsty-ayanam yad atra vilasat-pīyūṣato 'pi priyam
rādheti prathitam- samasta-jagatī-romañca-sañcāarakam
tasyāmūlyatarasya dānam aparam yogyam kvacit kim bhavet
tasmād ujjvala-keli-ratnam atulam rādhe mamādhīyatām

nama-Your name; svasti-ayanam-auspicious; yat-which; atra-here;
vilasat-glittering; piyusataḥ-than nectar; api-even; priyam-more dear;
rādhā-Rādhā; iti-thus; prathitam-said; samasta-all; jagati-of the
universes; romañca-sañcarakam-causing the hairs to stand up; tasya-of
that; amulyatarasya-priceless; dānam-toll-payment; aparam-another;
yogyam-suitable; kvacit-somewhere; kim-how; bhavet-may be?; tasmāt-
for this reason; ujjvala-splendid; keli-of pastimes; ratnam-precious gem;
atulam-peerless; rādhe-O Rādhā; mama-to Me; adhiyatam-should be
given.

Your auspicious name, Rādhā, is sweeter than glistening nectar, and it makes the residents of all universes ecstatic, the hairs of their bodies standing up with bliss. What can be a suitable toll-payment for Your name? My dear Rādhā, You must now give Me the splendid jewel that is Your playful pastimes with Me. That is the toll-payment I demand of Your name.

Text 80

divyan-mati-prathita-kīrti-tati-pragāḍha-
citta-prageya-guṇa-geya-guṇotkaraṇam
san-mauktikā-pravara-hīraka-cāru-nīla-
ratnojvalād vividha-ratna-kulāni kāmam

divyat-playing; mati-intelligence; prathita-celebrated; kīrti-of glories;
tati-multitude; pragadha-deep; citta-thoughts; prageya-glorious; guṇa-
qualities; gaya-glorified; guṇa-of qualities; utkaraṇam-of the multitudes;
sat-excellent; mauktika-pearls; pravara-excellent; hīraka-diamonds; cāru-
beautiful; nīlaratna-sapphires; ujvalat-shining; vividha-various; ratna-of
jewels; kulani-hosts; kāmam-if You please.

The glorious demigoddesses all praise Your splendid and playful
intelligence, expanded fame, profound thoughts, and host of other
glorious and auspicious qualities. For these qualities now pay a toll of
many heaps of sparkling pearls, diamonds, and beautiful sapphires.

Text 81

mādyan-matāṅga-gati-nindi-gater anaṅga-
raṅgasya saṅga-vidhaye kila lagnikāyāḥ
tāruru-mauktika-marāla-varālir āli
māṇikya-pālir atha te kara-cālanānām

madyat-maddened; mataṅga-elephant; gati-the gait; nindi-criticizing;
gateḥ-of the graceful movements; anaṅga-of cupid; raṅgasya-of the bliss;
saṅga-vidhaye-for the association; kila-indeed; lagnikayaḥ-the promise;
tara-as splendid as stars; uru-large; mauktika-pearls; marala-of swans;
vara-excellent; aliḥ-series; ali-O My friend; māṇikya-of rubies; paliḥ'
multitude; atha-then; te-Your; kara-of the hands; calanānām-the
motions.

My friend, for Your graceful movements, which defeat the gracefulness of a maddened elephant, and which are like so many promises of future amorous bliss, You must pay a toll of many swan-shaped ornaments fashioned of large pearls glistening as many stars. For the graceful gestures of Your hands You must pay a toll of many rubies.

Text 82

āyur-yaśo-jaya-vivardhana-randhanodyad-
uddāma-sauṣṭhava-bharasya tu kalpitam me
kāyastha-vartanatayā madhumaṅgalāya
nityam suśaṣkuli-sukuṇḍalikādi-dānam

ayuh-life; yasaḥ-fame; jaya-social prominence; vivardhana-randhana-increasing; udyat-rising; uddama-exalted; sausthava-goodness; bharasya-of the abundance; tu-indeed; kalpitam-considered; me-by Me; kayastha-a scribe; vartanataya-by profession; madhumaṅgalaya-to Madhumaṅgala; nityam-regularly; su-beautiful; saskuli-for Your ears; su-kuṇḍalika-nice earrings; ādi-beginning with; dānam-toll-payment.

For Your beautiful ears You must now pay a toll of earrings and other ornaments. I think that by paying this toll You will earn great piety, a long life, fame, and glory.

Text 83

saundarya-hrī-vinaya-pañḍitatā-sugāna-
vaidagdhya-sad-guṇa-tater bhavad-āli-vargaḥ

duḥsādhāmāna-vikṛter lalitā tvad-ālī
tvat-prīti-narma-śubha-karma-tater viśākhā

saundarya-beauty; hri-shyness; vinaya-humbleness; panditata-
erudition; su-gana-melodious singing; vaidagdhya-expertize; sat-
transcendental; guṇa-of qualities; tateḥ-of the multitude; bhavat-Your;
ali-vargaḥ-friends; dusadhamana-difficult to attain; vikṛteḥ-of ecstatī
love; lalitā-Lalitā; tvat-Your; ali-friend; tvat-Your; priti-of love; narma-
joking; śubha-auspicious; karma-of actions; tateḥ-of the multitude;
visakha-Visakha.

For Your beauty, shyness, humbleness, scholarship, melodious singing,
and host of other transcendental virtues, You must give to Me all Your
friends as toll-payment. For Your difficult-to-attain ecstatī love for Me
You must give Me Your friend Lalitā as toll-payment. For Your
affectionate auspicious joking pastimes with Me You must give Viśākhā
as toll-payment.

Text 84

kāntyāti-nindita-ramā-śata-lakṣa-kāntes
tvad-vigrahasya bhavatī sudatiṣṭ amūlyā
lakṣmī-sahasra-satato 'py ati-ramya-goṣṭha-
rāmā-śiro-vara-manes tava vighraho 'sau

kantya-with beauty; ati-greatly; nindita-chastised; rama-of goddess of
fortune; sata-lakṣa-ten million; kanteḥ-whose beauty; tvat-Your;
vigrahasya-of the form; bhavati-You; sudatisu-among the gopīs whose
teeth are very beautiful; amulya-priceless; lakṣmi-of goddesses of fortune;
sahasra-sataḥ' than one hundred thousand; api-even; ramya-beautiful;
goṣṭha-of Vraja; rama-of the beautiful girls; sirah-on the head; vara-
excellent; maneḥ-of the jewel; tava-of You; vighraḥ-the form; asau-this.

Your priceless loveliness rebukes the beauty of ten million goddesses of fortune. You are the crest jewel among the Vraja-gopīs, each of whom is more enchanting than one hundred thousand Lakṣmīs. For Your exquisite beauty You must give to Me Your body as toll-payment.

Text 85

tad vākyam ittham adhikaṁ madhuraṁ niśamya
rādhā tiraskṛta-sudhātula-sindhu-garvam
utphulla-kopa-lalita-smita-narma-ramyaṁ
bhaṅgyā lalāpa kuṭilam kuṭilam nirīkṣya

tat-this; vakyam-speech; ittham-in this way; adhikam-greatly;
madhuram-sweet; nisamya-after hearing; rādhā-Śrīmatī Rādhārāṇī;
tiraskṛta-eclipsed; sudha-of nectar; atula-incomparable; sindhu-of the
ocean; garvam-the pride; utphulla-blossomed; kopa-anger; lalitā-playful;
smita-smile; narma-joking; ramyam-charming; bhaṅgya-with
crookedness; lalapa-spoke; kuṭilam-crookedly; kuṭilam-the crooked
person; nirīkṣya-seeing.

After hearing these sweet words, which eclipsed the pride of the nectar-ocean, beautiful Rādhā' crookedly glanced at crooked Kṛṣṇa. She smiled with playful anger and spoke the following words:

Text 86

yāsyāmy ahaṁ ni hi pathā rata-hindukena

sandūṣitena nitarām sakhi tena tena
ittham-mad-uktam api naiva niśamya garvād
ānīya mām iha dadau lalitā kare 'sya

yasyami-shall go; aham-I; na-not; hi-indeed; patha-by this path; rata-hindukena-by this seducer of young girls; sandusitena-polluted; nitaram-greatly; sakhi-O My friend; tena tena-by Him; ittham-in this way; mat-My; uktam-statement; api-even; nisamya-having heard; garvat-out of pride; aniya-bringing; mām-Me; iha-here; dadau-placed; lalitā-Lalitā; kare-into the hand; asya-of Him.

My dear gopī-friend, I will not travel on this path, which has become polluted by this seducer of young girls. Aha! Not hearing My words, Lalitā now proudly places Me in this rascal's hand.

Text 87

evam nigadya sahasā saha sā sakhibhir
vamyena kāmīyam api tat-kṛta-narma-śarma
sannindya vandya-vadanā vidhunā vrajantī
ruddhā balena vidhunā vidhunā vrajasya

evam-in this way; nigadya-speaking; sahasa-at once; saha-with; sa-she; sakhibhiḥ-Her friends; vamyena-with crookedness; kāmīyam-desired; api-although; tat-by Him; kṛta-spoken; narma-of joking words; sarma-the happiness and auspiciousness; sannindya-criticizing; vandya-worshippable; vadana-whose face; vidhuna-by the moon; vrajanti-proceeding; ruddha-checked; balena-by force; vidhuna-by Kṛṣṇa; vidhuna-the moon; vrajasya-of Vraja.

Although She yearned to hear such playful joking words from Kṛṣṇa,

Rādhā' crookedly rebuked Him with these angry words. When Rādhā, whose beautiful face is worshiped by the moon itself, began to walk away with Her friends, She was forcibly stopped by Kṛṣṇa, the moon of Vraja.

Text 88

śrūtvā mukunda-madhura-smita-sikta-narma
marma-prabandham atulaṁ kim api smitākṣī
antaḥ-sphurat-sukha-bharam pracuraṁ ruṣeva
samrudhya hṛdyam adhikaṁ lalitā lalāpa

śrūtvā-having heard; mukunda-of Lord Mukunda; madhura-sweet; smita-with smiling; sikta-sprinkled; narma-joking words; marma-hidden meaning; prabandham-endowed; atulam-incomparable; kim api-someone; smita-smiling; akṣi-with eyes; antaḥ-within; sphurat-manifesting; sukha-of happiness; bharam-an abundance; pracuram-great; rusa-angry; iva-as if; samrudhya-checking; hṛdyam-in the heart; adhikam-great; lalitā-Lalitā.

As she heard Mukunda's joking words, which were sprinkled with sweet smiles and filled with hidden double meanings, Lalitā's eyes smiled with happiness. Artificially checking the great happiness in her heart, she spoke the following words as if filled with anger.

Text 89

kasyāpi goṣṭha-nagare dadhi-dugdha-dāna-
vārtāpi na śruta-carī kim u diṣṭa-pūrvā
cillābha-varga-patinā yad anena sṛṣṭam

etat tu ballava-vadhū-kula-luṇṭhanāya

kasya api-of someone; goṣṭha-of Vraja; nagare-in the town; dadhi-of yogurt; dugdha-and milk; dāna-toll; varta-account; api-even; na-not; śruta-cari-heard; kim u-indeed; dṛṣṭa-seen; pūrva-previously; cillabha-of highwaymen; varga-of the community; patina-by the leader; yat-which; anena-by Him; sṛṣṭam-invented; etat-this; tu-indeed; ballava-vadhu-of gopīs; kula-of the community; lunthanaya-for cheating.

We have never seen or heard of any toll on milk-products in town of Vraja. This so-called toll is simply an invention of the king of bandits to cheat the gopīs.

Text 90

etasya kṛṣṇa-bhujagasya kaṭhōra-bhogāt
sakhya yadi svam avitum param icchathaitat
gatvā vrajendra-gṛhīṇī-purato yaśo 'sya
saṅgiyatām tyajati vaḥ sukhito yathaiṣaḥ

etasya-of this; kṛṣṇa-black; bhujagasya-snake; kaṭhōra-hard; bhogat-from the coils; sakhyaḥ-O friends; yadi-if; svam-yourselves; avitum-to protect; param-greatly; icchatha-you desire; etat-this; gatvā-having gone; vraja-of Vraja; indra-of the king; gṛhīṇī-the wife; purataḥ-before; yasaḥ-glory; asya-of Him; saṅgiyatam-should be sung; tyajati-will abandon; vaḥ-us; sukhitaḥ-happy; yathā-just as; eṣaḥ-He.

My dear friends, if you wish to rescue yourselves from the hard coils of this black snake Kṛṣṇa, then just go before the queen of Vraja and narrate all these happenings. Do this and this black snake will be very happy to leave us in peace.

Text 91

rādhā-hṛd-ākutam agāḍham īśad-
vyaṅgena vijñāya mukunda ārāt
pratyekam alpa-smitam atra kṛtvā
jagāda bhaṅgyā lalitādikās tāḥ

rādhā-of Śrīmatī Rādhārāṇī; hṛt-of the heart; akutam-the hidden intention; agadham-profound; isat-slight; vyangena-with crookedness; vijñāya-understanding; mukundaḥ-Mukunda; arāt-from a little distance; pratyekam-to each; alpa-a gentle; smitam-smile; atra-here; kṛtvā-manifesting; jagāda-spoke; bhaṅgya-with crookedness; lalitā-ādikāḥ-beginning with Lalitā; tāḥ-to them.

Lord Mukunda could easily understand the actual desire hidden deep within Rādhā's heart. He gently smiled and spoke the following crooked words to Lalitā and the other gopīs.

Text 92

vidyā-cayasya tava sundari tuṅavidye
pratyekaṁ eva kila lakṣa-suvarṇa-dakṣam
yat tena tena bhavatī vraja-yauvatām taj
jitvā sphuraty anudinaṁ mada-darpa-dṛptā

vidya-of knowledge; cayasya-of the abundance; tava-Your; sundari-beautiful; tuṅavidye-O Tuṅavidya; pratyekam-to each one; eva-certainly; lakṣa-thousands; suvarṇa-gold; dakṣam-expert; yat-from which;

tena tena-by that; bhavati-you; vraja-yauvatam-the young girls of Vraja;
tat-them; jitvā-after defeating; sphurati-are manifested; anudinam-every
day; mada-darpa-drpta-filled with pride.

My dear beautiful Tuṅgavidyā, each day you grow increasing proud of
being more learned than the other young girls of Vraja. I think you
should give a vast quantity of gold as the toll-payment for your learning.

Text 93

citre sucitra-mṛdu-manda-vacaḥ-prabandho
hṛdyo na kasya tava sundari bhū-tale 'smin
no cet katham tam avagamyā budhaḥ sudhāyāḥ
mādhuryam apy anudinam hi tiraskaroti

citre-O Citra; sucitra-wonderful; mṛdu-sweet; manda-gentle; vacaḥ-
prabandhaḥ-words; hṛdyāḥ-delightful; na-not; kasya-of whom?; tava-
Your; sundari-beautiful; bhu-tale-on the earth; asmin-this; na-not; u-
indeed; cet-if; katham-how is it?; tam-them; avagamyā-having
understood; budhaḥ-learned; sudhayaḥ-of nectar; madhuryam-sweetness;
api-even; anudinam-every day; hi-certainly; tiraskaroti-eclipses.

My dear beautiful Citrā, who in this world is not delighted by Your
wonderfully charming gentle words? If this were not so then why do the
learned doctors of rhetorī daily proclaim that your words are sweeter
than nectar?

Text 94

asmād amuṣya madhurasya na ko 'pi dāna-
yogyaḥ padārtha iha bhāvinī dṛśyate yat
tasmād idam mṛdula-mañjula-miṣṭa-divya-
bimbādharaṁṛtam idam smita-candra-gandhī

asmāt-therefore; amuṣya-of this; madhurasya-sweet; na-not; kaḥ api-anything; dāna-as toll-payment; yogyaḥ-suitable; pada-of the words; arthaḥ-the meaning; iha-here; bhāvinī-My dear beautiful girl; dṛśyate-may be seen; yat-which; tasmāt-therefore; idam-this; mṛdula-charming; mañjula-beautiful; miṣṭa-sweet; divya-glistening; bimba-bimba fruits; adhara-of your lips; amṛtam-the nectar; idam-this; smita-of the smile; candra-with the camphor; gandhī-made aromatic.

My dear beautiful girl, I cannot see anything that can be a suitable toll-payment for your sweet words. For this reason I think You should take the nectar of the soft, beautiful, sweet, glistening bimba fruits of Your lips, mix it with the fragrant camphor of your smile, and offer that nectar as the only possible toll-payment for your sweet words.

Text 95

prāṇāli campakalate tava vahni-tapta-
jambūnada-sphurita-campaka-kampī-kānteḥ
śyāmaṁ mad-aṅgam ucitam muditā tayaiva
sa-mālayā madhurayā kila maṇḍayeti

prāṇa-ali-O My dear friend; campakalate-Campakalata; tava-your; vahni-by fire; tapta-heated; jambunada-of gold; sphurita-manifested; sampaka-of a campaka flower; kampī-trembling; kanteḥ-of the beauty; syamam-dark; mat-My; aṅgam-body; ucitam-proper; mudita-jubilant; taya-with that; eva-certainly; sa-malaya-with the excellent garland;

madhuraya-charming; kila-indeed; mandaya-just decorate; iti-thus.

My dear friend Campakalatā, your beauty is like a trembling campaka flower made of molten gold. As toll-payment you must decorate My dark limbs with the charming garland of these campaka flowers of your beauty.

Text 96

yat te mukhasya madhu tan madhurāṅgi narma-
karpūra-vāsitataram rasa-digdha-mugdham
tasyaiva durlabhatarasya param viśākhe
dānam tvam eva niyatām na param tri-lokyām

yat-which; te-your; mukhasya-of the mouth; madhu-the honey; tat-that; madhura-charming; aṅgi-whose limbs; narma-of joking words; karpura-with the camphor; vasitataram-made fragrant; rasa-with nectar; digdha-anointed; mugdham-charming; tasya-of that; eva-certainly; durlabhatarasya-very rare; param-supreme; visakhe-O Visakha; dānam-toll-payment; tvam-you; eva-certainly; niyatam-given; na-not; param-another; tri-lokyam-in the three worlds.

My dear sweet-limbed Viśākhā, the words from your mouth are like honey mixed with the nectar of transcendental mellows and perfumed by the camphor of many pleasant jokes. In all the three worlds I do not think there is any suitable toll-payment for your words.

Text 97

vaidagdhya-narma-rasa-lasya-vilāsa-hāsa-
saundarya-sad-guṇa-tater lalite param te
mānoru-śikṣaṇa-vicakṣaṇatādi-kūṭa-
kāṭhiṇya-kausāla-parityajanaṁ hi dānam

vaidagdhya-expertize; narma-joking; rasa-mellows; lasya-dancing;
vilasa-pastimes; hasa-smiling and laughing; saundarya-beauty; sat-
transcendental; guṇa-of qualities; tateḥ-of the multitude; lalite-O Lalitā;
param-supreme; te-of you; mana-of pride; uru-great; śikṣana-at teaching;
vicakṣaṇata-expertize; ādi-beginning with; kuta-false; kathinya-
harshness; kausala-expertize; parityajanaṁ-renunciation; hi-indeed;
dānam-toll-payment.

My dear Lalitā, you possess great learning, wit, graceful dancing,
charming smiles and laughter, consummate beauty, and a host of other
transcendental virtues. For all these virtues you must pay a toll of
surrendering to Me your expert instructions to the gopīs in the matter of
pride and jealous anger, as well as your expert pretended hard-
heartedness.

Text 98

sudhā-nidhi-sudhā-bharaiḥ kṛta-vicitra-sat-kunḍika-
sprhā-śata-visarjaka-sphurita-mādhurī-bindukam
tayor vraja-vilāsinor madhura-keli-vārtā-sudhām
dhayanty api sahasraśaḥ sumukhi naiva tṛptim labhe

sudha-of nectar; nidhi-from the ocean; sudha-of nectar; bharaiḥ-by
the abundance; kṛta-filled; vicitra-wonderful; sat-transcendental;
kundika-cup; sprha-desires; sata-a hundred; visarjaka-abandoning;
sphurita-manifested; madhuri-of sweetness; bindukam-a drop; tayor-of

the Divine Couple; vraja-in Vraja; vilasinoḥ-who perform pastimes; madhura-sweet; keli-of pastimes; varta-of the account; sudham-the nectar; dhayanti-drinking; api-although; sahasrasaḥ-thousand of times; sumukhi-O Sumukhi; na-not; eva-certainly; trptim-satiation; labhe-you attain.

At this point Kundalatā said: My dear Sumukhī, these narrations of the charming pastimes of the divine couple, who play in Vrajabhūmi, are like nectar. A single drop of this sweet nectar enables the drinker to immediately reject hundred of inferior material desires. Although for thousands of times I repeatedly drink this ocean of nectar in the astonished cup of my ear, I remain always unsatiated and simply desire to continue drinking without interruption.

Text 99

tasmāt punaḥ punar imaṁ kathayaiva vārtāṁ
ity adya kundalatayā pratibhāṣyamāṇe
santoṣa-sāgara-nimajjana-phulla-romā
premārdra-vāg vidhu-mukhī sumukhī babhāṣe

tasmāt-therefore; punaḥ punaḥ-again and again; imaṁ-these; kathaya-please narrate; eva-certainly; vartam-topics; iti-thus; adya-now; kundalataya-by Kundalatā; pratibhasyamane-being replied; santoṣa-of satisfaction; sāgara-in the ocean; nimajjana-drowning; phulla-blossomed; roma-whose bodily hairs; prema-with love; ardra-moistened; vak-whose voice; vidhu-like the moon; mukhi-whose face; sumukhi-Sumukhi; babhase-said.

Kundalatā said: Please narrate these topics again and again. Hearing these words, Sumukhī became drowned in an ocean of satisfaction and

the hairs of her body stood up in ecstasy. With a voice full of love, moon-faced Sumukhī spoke the following words.

Text 100

tadā tad-uktākhila-dāna-vastu-
jātaṁ niśamyāli-kuleṣu teṣu
hasatsu sarveṣu ca tuṅga-narma
smitvā sphuṭaṁ vācam uvāca goṣṭhyām

tadā-then; tat-by Him; ukta-spoken; akhila-all; dāna-of toll-payments; vastu-the substances; jataṁ-manifested; nisamya-hearing; ali-kulesu-among the gopīs; tesu-among them; hasatsu-smiling and laughing; sarvesu-all; ca-also; tuṅga-narma-the witty, playful Tuṅgavidyā; smitvā-smiling; sphuṭaṁ-clearly; vācam-words; uvāca-spoke; goṣṭhyam-in the assembly.

When the gopīs heard Kṛṣṇa's toll-claims they all laughed heartily. Witty, playful Tuṅgavidyā smiled and said:

Text 101

vittāni yāni madhumaṅgala yācitāni
tāny āśu neṣyathā kathaṁ bata durbalāḥ stha
tasmād grhāt chakaṭa-yūtham ihānayadhvaṁ
sūroṣṭra-sad-vṛṣabha-loka-kharāṁś ca voḍhum

vittani-wealth; yani-which; madhumaṅgala-O Madhumaṅgala; yacitani-begged; tani-this; asu-quickly; neṣyathā-you will carry; katham-

how?; bata-indeed; durbalaḥ stha-weak; tasmāt-therefore; gṛhat-from home; chakata-of carts; yutham-a host; iha-here; anayadvam-please bring; sura-heroic; ustra-camels; sat-strong; vrsabha-loka-bulls; kharan-mules; ca-and; vodhum-to carry.

My dear Madhumaṅgala, you and your friends are not very strong. How will you carry all these goods collected as toll-payment? I think you should bring from home many carts drawn by great camels, powerful bulls, mules, and other domestī animals, ĩust to carry all this.

Text 102

tat kṛṣṇa-narma-lapitaṁ lalitaṁ niśamya
thutkāra-kāraḥ apindu-sudhā-pravāhe
ānanda-samsphurita-sāttvika-bhāva-bhāram
āguṇṭhya vama-madhurā madhurāyatākṣī

tat-this; kṛṣṇa-by Kṛṣṇa; narma-joking words; lapita-spoken; lalitā-playful; nisamya-having heard; thutkara-karakam-reviling; api-even; indu-of the moon; sudha-of nectar; pravahe-in the inundation; ananda-bliss; samsphurita-manifested; sattvika-bhava-ecstasy; bharam-abundance; agunthya-concealing; vama-devious; madhura-charming; madhura-sweet; ayata-wide open; akṣi-with eyes.

Lord Kṛṣṇa's playful words were so sweet they seemed to rebuke the flood of nectar streaming down from the moon planet. When Rādhā' heard these words her enchanting eyes opened wide with ecstatī bliss, although with charming deceptiveness She carefully concealed the happiness she felt.

Text 103

śrīmad-goṣṭha-vaneśvarī rasa-kalā-lilōjjvalan-nāgarī
bhrājad-goṣṭha-mahendra-nandana-mano-māṇikyā-pātāccarī
prodyat-puṣpadhanuḥ-prabandha-vividha-vyākāra-vāgīśvarī
gāndharvā giridhariṇā vivadate vān-nṛtya-vidyādhārī

śrīmat-goṣṭha-of Vraja; vana-of the forest; īśvari-the queen; rasa-of nectarean transcendental mellows; kala-of the art; lila-pastimes; ujjvalat-glistening; nagari-heroine; bhraja-shining; goṣṭha-of Vraja; mahā-indra-of the great king; nandana-of the son; manaḥ-of the mind; māṇikyā-of the ruby; patāccari-stealing; prodyat-manifesting; puṣpadhanuḥ-of cupid; prabandha-statements; vividha-various; vyākāra-in explanations; vāk-īśvari-the goddess of eloquence; gāndharvā-Śrīmatī Rādhārāṇī; giridharina-with Lord Giridhārī; vivadate-quarrels; vāk-of words; nṛtya-at dancing; vidyā-dhārī-expert.

Śrī Rādhā' is the supreme heroine, expert at enjoying splendid transcendental pastimes. She is the thief that steals the great ruby that is the prince of Vraja's thoughts. She is the great goddess of eloquence expert at speaking charming amorous words. Śrī Rādhā, who is expert at making words dance, proceeded to quarrel with Lord Giridhārī. She said:

Text 104

svāmin nu dāsa-vanitā na vyaṁ bhavāmas
candrāvalir na ca vyaṁ na ca padmikā te
yad gūḍha-ghora-gahane miśataḥ karasya
samluṇṭhanāya bhavatā bata rakṣitāḥ sma

svamin-My lord; nu-indeed; dasa-vanitaḥ-maidservants; na-not;

vayam-we; bhavamaḥ-are; candrāvaliḥ-Candrāvali; na-not; ca-also;
vayam-we are; na-not; ca-and; padmika-Padmika; te-Your; yat-because;
gudha-solitary; ghora-frightening; gahane-in the deep jungle; misataḥ-on
the pretext; karasya-of collecting a toll; samlunthanaya-for plundering;
bhavata-by You; bata-indeed; rakṣitaḥ sma-arrested.

My Lord, You do not understand our position. We are not Your maidservants or slaves. Neither are we Your submissive Candrāvalī or Your Padmikā. You have arrested us in this solitary place deep in the frightening jungle, and on the pretext of collecting a toll You are plundering all our wealth just as a highwayman.

Text 105

rādhe mudhā na kuru vāda-vivāda-vṛddhim
jñātvā hitaṁ mad-uditam mama dehi dānam
no cen mahā-madana eṣa niśamya roṣāt
saṁśasti vo yadi tadā mama neha doṣaḥ

rādhe-O Rādhā; mudha-uselessly; na-do not; kuru-do; vada-vivada-of
this quarreling; vṛddhim-the increase; jñātvā-understanding; hitam-for
your welfare; mat-by Me; uditam-spoken; mama-to Me; dehi-just give;
dānam-the toll-payment; na-not; u-indeed; cet-if; mahā-the great;
madanaḥ-cupid; eṣaḥ-he; niśamya-having heard; roṣat-out of anger;
saṁśasti-will punish; vaḥ-you; yadi-if; tadā-then; mama-My; na-not; iha-
in this matter; doṣaḥ-fault.

Kṛṣṇa then said: My dear Rādhā, please do not uselessly quarrel in this way. Please understand how I am instructing You for Your own benefit, and dutifully pay the toll. If the great king Kāmadeva hears that You refused to pay the toll he will become angry and punish You

severely. At that time I will not be responsible for Your sufferings.

Text 106

mithyaivāyaṁ sṛjati na hi ced dānaṁ etat tato 'sau
preyaś candrāvali-vara-śiraḥ-śāpam aṅgī-karotu
smitvā govardhana-giri-darī-gehinī-raṅginīttham
vācam lasyaṁ sakhi vidadhatī hāsayāṁ āsa goṣṭhīm

mithya-falsely; eva-certainly; ayam-He; sṛjati-invents; na-not; hi-certainly; cet-if; dānam-toll; etat-this; tataḥ' then; asau-He; preyaḥ-dear; candrāvali-of Candrāvali; vara-excellent; śiraḥ-on the head; śāpam-the curse; aṅgī-karotu-may accept; smitvā-smiling; govardhana-giri-of Govardhana Hill; dari-the cave; gehini-the housewife; raṅgini-the actress; ittham-in this way; vācam-words; lasyam-dancing; sakhi-O friend; vidadhati-causing; hasayam asa-caused to laugh; goṣṭhīm-the assembly.

Rādhā' then said: If Kṛṣṇa has deceptively invented a toll that does not actually exist, I hereby declare that He will bear the curse of His beloved Candrāvalī on His head.

Sumukhī then said: O My friend, Kundalatā, in this way the smiling actress Rādhā, who stays in the caves of Govardhana Hill, made the entire assembly burst into laughter with Her dancing words.

Text 107

śuddhā vibhāti ca dhiyā śubhayā viśākhā

vaidagdhya-narma-nipuṇā bhavad-antaraṅgā
tasmāt tayā saha vicārya vicārya-kāryam
kuryaḥ pramatta-lalitā-matim āśu muñca

śuddha-pure; vibhati-splendidly manifest; ca-also; dhiya-with
intelligence; śubhaya-clear and auspicious; visakha-Visakha; vaidagdhya-
with expertize; narma-at joking pastimes; nipuna-expert; bhavat-Your;
antaraṅga-intimate friend; tasmāt-therefore; tayā-her; saha-with;
vicārya-consider; vicārya-kāryam-what is to be done; kuryaḥ-act;
pramatta:intoxicated; lalitā-of Lalitā; matim-the opinion; āśu-
immediately; muñca-reject.

Kṛṣṇa then said: Your intimate friend Viśākha' is both intelligent and
clear-thinking. Please confer with her and decide what is to be done. Do
not follow the advice of wild, intoxicated Lalitā.

Text 108

dānīndra-candra bhavataḥ stavato yato 'ham
prāptā sukham tad iha te 'pi sukhāni dātrī
draṣṭum bhavan-madhura-dharṣṭya-bhujaṅga-nṛtyam
utkābhimanyu-garuḍam tarasānayāmi

dani-of toll-collectors; indra-of the kings; candra-O moon; bhavataḥ-
from You; stavataḥ-from these words; yataḥ-because; aham-I; prāpta-
have attained; sukham-happiness; tat-therefore; iha-here; te-to You; api-
also; sukhani-happiness; datri-I shall become the giver; draṣṭum-to see;
bhavat-Your; madhura-charming; dharṣṭya-of boldness; bhujaṅga-of the
snake; nṛtyam-the dancing; utka-eager; abhimanyu-named Abhimanyu;
garuḍam-the garuda bird; tarasa-at once; anayami-I shall bring.

Rādhā' replied: O moon among the monarchs of toll-collecting, I am delighted by Your wonderful words. I feel grateful to You and I wish to please You also in reciprocation. I will now please You by immediately bringing to this place the garuḍa bird named Abhimanyu, who is very eager to personally see the dancing of the snake of Your charming boldness.

Note: Abhimanyu is the name of Śrīmatī Rādhārāṇī's so-called husband. Garuḍa birds prey on snakes.

Text 109

evam nigadya rabhasān mahasāti-hṛdyā
ramyā mahiṣṭha-guṇa-narmabhir adya sadyaḥ
sadmāni padma-vadanā calitum samutkā
ruddhā haṭhena haṭhinā hariṇā viśākhā

evam-in this way; nigadya-speaking; rabhasat-at once; mahasa-strongly; ati-hṛdyā-delightful; ramyā-beautiful; mahiṣṭha-exalted; guṇa-with qualities; narmabhiḥ-with playful joking words; adya-at that time; sadyaḥ-immediately; sadmani-to the village of Vraja; padma-like a lotus flower; vadana-whose face; calitum-to go; samutkā-eager; ruddha-checked; hathena-violently; hathina-by the villan; harina-Lord Hari; visakha-Visakha.

As soon as these words were spoken, beautiful Viśākhā, expert at joking and filled with all auspicious virtues, eagerly began to lead Rādhā' to the village of Vraja, until she was violently checked by the villain Hari.

Text 110

samrakṣya dharmam abalāḥ sabalād amuṣmāt
kāmād vimukta-kula-karma-samasta-dharmāt
vyāghutya yāta gṛhaṁ eva satītvavatyaḥ
kim va ghaṭīr iha samarpya suyāga-śālam

samrakṣya-having protected; dharmam-religiosity; abalāḥ-My dear ladies; sabalāt-violently; amuṣmat-from Him; kāmāt-out of desire;p vimukta-abandoned; kula-family; karma-duties; samasta-all; dharmat-from religiosity; vyāghutya-turning; yata-you may go; gṛham-home; eva-certainly; satītvavatyaḥ' pious girls; kim- va-is it?; ghaṭīḥ-pots of ghee; iha-here; samarpya-presenting; suyaga-salam-at the sacrificial arena.

Citrā-gopī then said: My dear chaste friends, let us protect our religious principles from this libidinous rascal Kṛṣṇa. Let us immediately run home, or let us flee to the sacrificial arena to offer these jars of ghee.

Text 111

citroktam ittham adhigatya ruṣeva tuṅga-
vidyā jagāda kuṭila-bhruvam unnayantī
jātyāti-bhītatara-gopaka-vākya-mātrān
mugdhe mudhaiva katham atra bibheṣi citre

citra-wonderful; uktam-statement; ittham-in this way; adhigatya-understanding; rusa-angry; iva-as if; tuṅgavidya-Tuṅgavidya; jagāda-spoke; kuṭila-curving; bhruvam-eyebrows; unnayanti-raising; jatya-by birth; ati-very; bhītatara-frightened; gopaka-of this little cowherd boy; vakya-of the statement; matrat-merely; mugdhe-bewildered; mudha-uselessly; eva-certainly; katham-how is it?; atra-here; bibhesi-You are

frightened; citre-O Citra.

Hearing these words, Tuṅavidyā raised her curved eyebrows and seemed to have become angry. She said: O foolish Citrā, who are you needlessly afraid of the words of this timid little cowherd boy?

Text 112

rādhā sadā jayati goṣṭha-vanādhināthā
tasyāḥ pracaṇḍa-sacivā lalitā ca śūrā
paśyādya tad-vana-vināśaka-go-karārtham
baddhvā nayāmi madhumaṅgala-bhaṇḍa-vipram

rādhā-Śrīmatī Rādhārāṇī; sada-eternally; jayati-is victorious; goṣṭha-vana-adhinatha-the queen of Vṛndavana; pracanda-chief; saciva-minister; lalitā-Lalitā; ca-and; sura-powerful; paśya-jus see; adya-now; tat-her; vana-forest; vinasaka-destroying; go-on milk products; kara-toll; artham-for the reason; baddhva-having bound; nayami-I shall lead away; madhumaṅgala-this Madhumaṅgala; bhaṇḍa-clown; vipram-brahmana.

All glories to Śrī Rādhā', the eternally victorious queen of Vṛndāvana forest. All glories to Lalitā-devī, Her powerful prime minister. Just see, this brāhmaṇa clown Madhumaṅgala wished to collect a toll-payment that would ruin Her forest. I will now bind this rascal with ropes and lead him away as my captive.

Text 113

śrutyā tadīya-vacanam madhumaṅgalaṁ taṁ
bhītyā tad-ātma-savidhe subalādi-madhye
saṅkucya tatra cakitaṁ cakitaṁ vasantaṁ
caṇḍam jagāda vihasan sakhi kṛṣṇacandraḥ

śrutvā-having heard; tadīya-her; vacanam-statement;
madhumaṅgalaṁ-to Madhumaṅgala; taṁ-him; bhītya-with fear; tat-
ātma-Kṛṣṇa; savidhe-near; subala-Subala; ādi-beginning with; madhye-in
the midst; saṅkucya-shrinking; tatra-there; cakitaṁ-frightened; cakitaṁ-
frightened; vasantaṁ-remaining; caṇḍam-in a great heroī voice; jagāda-
spoke; vihasan-laughing; sakhi-O friend; kṛṣṇacandraḥ-Lord
Kṛṣṇacandra.

O friend Kundalatā, when Madhumaṅgala heard these words he
became frightened, He, Subala, and all the cowherd boys assembled
around Lord Kṛṣṇacandra, who laughed and spoke the following words
in a great heroī voice:

Text 114

mā bhair mahā-kṣiti-surottama mad-vidhasya
sākṣād amuṣya narasimha-varasya dṛṣṭyā
caṇḍī pracaṇḍa-lalitāpi ca tuṅgavidyā
sā bhairavī drutam apaiṣyati vīta-vastrā

ma-do not; bhair-fear; mahā-great; kṣiti-of the earth; sura-of gods;
uttama-O best; mat-vidhasya-like Me; sakṣat-directly; amuṣya-of this;
narasimha-varasya-of Lord Narasimhadeva; dṛṣṭya-by the appearance;
caṇḍi-violent; pracaṇḍa-powerful; lalitā-Lalitā; api-even; ca-and;
tuṅgavidya-Tuṅgavidya; sa-she; bhairavi-fearsome; drutam-quickly;
apaiṣyati-will flee; vīta-vastra-leaving their garments behind in fear.

O best of brāhmaṇas, do not fear. I am powerful as Lord Nṛsimhadeva. Simply by seeing Me strong and violent Lalitā and fearsome Tuṅgavidyā will quickly flee, leaving even their garments and ornaments behind.

Text 115

tūrṇaṁ hiraṇyakaśipuṁ bhagavān nṛsimha
candrāvalī-kaṭu-kucaṁ nakharair vidarya
prahlādam ullasitam āśu kuru tvam ity ā-
karṇyaiṣa valgu lalitā-lapitaṁ jahāsa

turnam-quickly; hiranyakasipuṁ-Hiranyakasipu; bhagavan-O Lord;
nrsimha-Nrsimha; candrāvalī-of Candrāvalī; katu-harsh; kucam-breasts;
nakharaiḥ-with claws; vidarya-scratching; prahladam-Prahlada;
ullasitam-jubilant; asu-at once; kuru-please do; tvam-You; iti-thus;
akarṇya-having heard; eṣaḥ-He; valgu-charming; lalitā-of Lalitā;
lapitam-words; jahasa-laughed.

Hearing this heroī statement, Lalitā addressed Nṛsimha-Kṛṣṇa in the following words: My dear Lord Nṛsimha, the demon Hiraṇyakaśipu has incarnated as the breasts of Candrāvalī. Please scratch these terrible breasts with Your claws, and thus delight Your devotee Prahlada. When Lord Kṛṣṇa heard these playful words He could not help but laugh out loud.

Text 116

ced gantum icchasi sakhī-nikareṇa sārdham
rādhe samṛddha-dhana-bhūṣaṇa-lobhataḥ tvam
tad gaccha kintu laliteha mamaccha kacche
samrakṣyatām pratinidhiḥ punar eyi yāvat

cet-if; gantum-to go; icchasi-You wish; sakhi-of friends; nikarena-the multitude; sārdham-with; rādhe-O Rādhā; samṛddha-expanded; adhana-wealth; bhūṣaṇa-and ornaments; lobhataḥ-out of greed; tvam-You; tat-then; gaccha-go; kintu-however; lalitā-Lalitā; iha- ; mama-My; accha kacche-in the presence; samrakṣyatam-should be protected; pratinidhiḥ-as a hostage; punaḥ-again; eyi-You will come; yavat-as much as.

Kṛṣṇa said: My dear Rādhā, if You wish to gain great wealth and many new ornaments at this sacrifice, then You and Your friends should go there immediately, and pay the this toll at some other time. However, You must leave Lalitā here as collateral to ensure that You return here to pay Your debt.

Text 117

pāpena kena mahatā rata-hindukeha
haste tavaiva vidhinā bata pātitaḥ smaḥ
kintu adya paśya tarasā vacasām tavaiṣaṁ
śastim prasiddha-lalitā dadatī kilāsmi

papena-sin; kena-by what?; mahata-great; rata-hinduka-O seducer of young girls; iha-here; haste-in the hand; tava-of You; eva-certainly; vidhina-by destiny; bata-indeed; patitaḥ-fallen; smaḥ-we are; kintu-however; adya-now; paśya-just see; tarasa-quickly; vacasam-of the words; tava-of You; eṣaṁ-of them; sastim-order; prasiddha-famous; lalitā-Lalitā; dadati-giving; kila-indeed; asmi-I am.

Rādhā' said: O seducer of young girls, because of what terrible past sin has destiny placed us in Your hands? Just see My fate! You are now forcing Me to place famous Lalitā' in Your hands.

Text 118

iti taṁ pratibhāṣya karkaśaṁ
lalitā roṣa-kaṣāya-ruṣitā
nikaṭe kapaṭaiḥ sakhī-gaṇān
avadat sundari sā rasonmadā

iti-thus; taṁ-this; pratibhāṣya-replying; karkaśaṁ-harsh words; lalitā-Lalitā; roṣa-with anger; kaṣāya-rusita-reddened; nikaṭe-in the presence; kapaṭaiḥ-with deceptive words; sakhī-gaṇān-to her friends; avadat-spoke; sundari-O beautiful friend; sā-she; rasa-with the nectar of transcendental mellows; unmada-intoxicated.

My dear beautiful friend, when Lalitā heard these words she became red with anger. Intoxicated by the nectar of transcendental mellows, she spoke the following crooked words to her gopī-friends:

Text 119

āryāṁ ihānayatū tūrṇaṁ itā sudevī
citrācireṇa kuṭilāṁ jaṭilāṁ sa-putrāṁ
vṛndottamaṁ sapadi yajñikaṁ vipram ekam
ālokituṁ naṭanam asya naṭendra-bhartuḥ

aryam-the saintly Queen Yasoda; iha-here; anayatu-should bring;
turnam-quickly; ita-gone; sudevi-Sudevi; citra-Citra; acirena-without
delay; kuṭīlam-the crooked; jatilam-Jatila; sa-along with; putram-her son
Abhimanyu; vṛndā-Vrnda; uttamam-exalted; sapadi-immediately;
yajñīkam-expert at performing sacrifices; vipram-brahmana; ekam-one;
ālokitum-to see; naṭanam-the dancing; asya-of Him; nata-of dancing;
indra-of the kings; bhartuḥ-the king.

Sudevī should quickly go and bring the saintly Queen Yaśodā!
Without delay Citrā should bring the crooked Jaṭilā and her son
Abhimanyu! Vṛndā should at once bring a learned brāhmaṇa from the
sacrifice! Bring all of them to see the dancing of this great king of
dancers!

Text 120

ittham tayā lalitayā lapitam sa-roṣam
ākarmaṇya goṣṭha-ramaṇī-dhṛta-citta-vṛttih
īṣad vihasya dara-vīkṣyā ca rādhikām tām
samvyajahāra ruciram sakhi goṣṭha-candraḥ

ittham-in this way; taya-by her; lalitāya-Lalitā; lapitam-spoken; sa-
with; roṣam-anger; akarmaṇya-hearing; goṣṭha-of Vraja; ramaṇī-on the
beautiful girls; dhṛta-held; citta-of the mind; vṛttih-the activities; isat-
slightly; vihasya-smiling; dara-vīkṣya-furtively glancing; ca-also;
rādhikām-at Śrīmatī Rādhārāṇī; tam-at Her; samvyajahara-spoke;
ruciram-charming words; sakhi-O friend; goṣṭha-of Vraja; candraḥ-the
moon.

My dear friend Kundalatā, as Lord Kṛṣṇa, the moon of Vraja, heard
Lalitā's angry words, He fixed His thoughts on the beautiful gopī Rādhā.

He gently smiled and, glancing for a moment at Rādhā, spoke the following words:

Text 121

garvād yasya madīya-dānam anīśam yuṣmābhir ullaṅghyate
manye 'haṁ ca tṛṇāya naiva kuṭile dānair alam tasya vaḥ
paśyādyeva tad eva navya-vikāsat-tāruṇya-ratnam mayā
vakṣoje paribhūya sūra-lalitām rādhe 'dhunā luṅṭhyate

garvat-because of pride; yasya-of which; madīya-My; dānam-toll;
anīśam-day and night; yuṣmābhiḥ-by you; ullaṅghyate-is jumped over;
manye-consider; aham-I; ca-and; trṇaya-as a blade of grass; na-not; eva-
certainly; kuṭile-O crooked Rādhā; dānaiḥ-with tolls; alam-what is the
use?; tasya-of that; vaḥ-for you; paśya-just see; adya-now; eva-certainly;
tat-this; eva-certainly; navya-new; vikāsat-blossoming; taruṇya-of
youthfulness; ratnam-jewel; mayā-by Me; vakṣoje-on the breasts;
paribhūya-having defeated; sūra-the heroic; lalitām-Lalitā; rādhe-O
Rādhā; adhuna-now; luṅṭhyate-is plundered.

O crooked Rādhā, You continually ignore My toll. I do not think I am
an insignificant blade of grass to be rudely trampled by You. What is the
use of trying to collect the toll from You in a polite and civilized way?
Just see, I will now defeat the heroī Lalitā and by force I will plunder the
jewel of newly blossoming youthfulness decorating Your breasts.

Text 122

ity ālāpya smara-vilasitaiḥ spraṣṭum utke mukunde

bhītyevaitas tata ita uta smera-vaktrāravindah
krūram tiryak-nayana-naṭanaiḥ śaśvad ālokayantyaḥ
premāndhas tam priya-sakhi rasenāpasasruḥ samastāt

iti-thus; alapyā-speaking; smara-amorous; vilasitaiḥ-with playfulness;
sprastum-to touch; utke-was yearning; mukunde-as Lord Mukunda;
bhitya-with fear; iva-as if; etaḥ' they; tataḥ-then; itaḥ-therefore; uta-
indeed; smera-smiling; vaktra-faces; aravindah-lotus flowers; kruram-
cruel; tiryak-tilted; nayana-of eyes; naṭanaiḥ-with dancing; śaśvat-
repeatedly; ālokayantyaḥ-gazing; prema-with love; andhaḥ' blinded; tam-
from Him; priya-sakhi-O dear friend; rasena-because of the mellows of
ecstatī love; apasaśruḥ-fled; samastat-in all directions.

My dear friend Kundalatā, amorous Mukunda then tried to touch the
gopīs. Blinded with love for Him, the gopīs stared at Him with smiling
lotus faces and dancing eyes, and then, as if afraid of cruel Kṛṣṇa, fled in
all directions.

Text 123

nityam rājānvati janapade divya-gavyopaharair
yātāyātām vidadhati janā goṣṭhataḥ koṭi-saṅkhyāḥ
naitebhyaḥ kim sprhayati bhavān dānam ādātum etat
satyam te ced vraja-giri-vane ghaṭṭa-paṭṭādhīpatyam

nityam-always; rājanvati-protected by the king; janapade-in this
country; divya-glistening; gavya-of milk-products; upaharaiḥ-with
presentations; yata-ayatām vidadhati-going and coming; janāḥ-people;
goṣṭhataḥ-from Vraja; koti-millions; saṅkhyāḥ-in number; na-not;
etebhyaḥ-from them; kim-why?; sprhayati-desire; bhavan-You; dānam-
toll; adatum-to collect; etat-this; satyam-in truth; te-of You; cet-if; vraja-
of Vraja; giri-in the mountains; vane-and forests; ghata-paṭṭa-of this

toll-station; adhipatyam-sovereignty.

Rādhā' then said: Millions of people in this kingdom pass this place carrying milk-products. Why do you bother us with this toll? If You are actually the master of the hills and forests of Vraja, why do You not collect toll from them?

Text 124

iti prakṛta-rādhikā-vacanam ākalayya prabhur
naṭan-nayana-bhaṅgibhir nitilam īṣad uccālayan
aśeṣa-rasikāgraṇīḥ sukha-bhareṇa rājyan-manas
tathāpi bahir uddhasann iva jagāda gāndharvikām

iti-thus; prakata-manifested; rādhikā-of Śrīmatī Rādhārāṇī; vacanam-the statement; akalayya-having heard; prabhuḥ-the Lord; natat-dancing; nayana-of the eyes; bhaṅgibhiḥ-with crooked motions; nitilam-the forehead; īṣat-slightly; uccālayan-raising; aśeṣa-of all; rasika-those expert at relishing transcendental mellows; agraniḥ-the leader; sukha-of transcendental bliss; bhareṇa-with the abundance; rājyat-glittering; manaḥ-whose mind; tathā api-nevertheless; bahiḥ' externally; uddhasan-laughing; iva-as if; jagāda-spoke; gandharvikam-to Rādhā.

When Lord Kṛṣṇa, the monarch of all who are expert at relishing transcendental mellows, heard Śrīmatī Rādhārāṇī's words, He slightly raised His eyebrows, and His eyes began to dance, and His thoughts became filled with transcendental bliss. He laughed out loud, and said to Her:

Text 125 and 126

anyebhyo 'pi pramada-madhunā matta-cittāḥ śṛṇudhvam
gṛhṇāmy etan niravadhi mudā rāja-mārgē vrajadbhyaḥ
yūyam tyaktvā tad anudivasam gūḍham atrāvrajanṭīty
evam śrūtvā nija-cara-mukhān manmathaś cakravartī

mām ānīyāntikam atha ruṣā bhartsayitvā samastād
ugram datvā śapatham aham āśīkṣitas tena śāśvat
tūrṇam gacchan tvam iha sa-gaṇo ghaṭṭa-vidhvamsinīs tā
baddhvā śāstim śapasi vidadhan mat-puraḥ prāpayeti

nayebhyaḥ-from others; api-even; pramada-of happiness; madhuna-with the honey; matta-intoxicated; cittāḥ-whose minds; śṛṇudhvam-please hear; gṛhṇami-I take; etat-this; niravadhi-limitless; muda-with happiness; rāja-royal; mārgē-on the road; vrajadbhyaḥ-from the travellers; yuyam-you; tyaktvā' abandoning; tat-then; anu-divasam-every day; gūḍham-secretly; atra-here; avrajanṭī-come; iti-thus; evam-in this way; śrūtvā-having heard; nija-cara-of this servants; mukhat-from the mouth; manmathaḥ-cupid; cakravarti-emperor; mām-Me; anīya-bringing; antikam-in his presence; atha-then; ruṣa-with anger; bhartsayitvā-chastising; samastat-completely; ugram-terrible; datvā-having given; śapatham-curse; aham-I; āśīkṣitaḥ-was taught; tena-by him; śāśvat-continually; tūrṇam-quickly; gacchan-going; tvam-You; iha-here; sa-with; gaṇaḥ' Your associates; ghaṭṭa-the toll; vidhvamsiniḥ-those who ignore; tāḥ-them; baddhva-binding; śāstim-punishment; śapadi-at once; vidadhan-giving; mat-puraḥ-in my presence; prāpayati-bring; iti-thus.

My dear girls intoxicated by drinking the honey of transcendental bliss, please hear Me. With boundless happiness I collect from the other travelers on this royal road. Every day You surreptitiously travel on this road, unobserved by Me, and thus I have not been able to collect any tolls from you. When Emperor Kāmadeva heard of this from one of his servants, he called Me into his presence, and angrily rebuked Me. He

ordered Me: "Quickly go with Your companions, and arrest these girls who refuse to pay my toll. Bind them with ropes, punish them, and bring them before me at once!"

Text 127

tataḥ kumbhān samuttarya
nirvṛtā api tāḥ param
nirvinṇā iva bhaṅgyaiva
viviśur bhūbhṛtas tale

tataḥ-then; kumbhan-their pots; samuttarya-lifting; nirvṛtaḥ-jubilant;
api-although; tāḥ-they; param-greatly; nirvinnaḥ-unhappy; iva-as if;
bhaṅgya-deceptively; eva-certainly; vivisuḥ-they entered; bhubrtaḥ-of
Govardhana Hill; tale-on the surface.

Although the gopīs felt very happy to hear Kṛṣṇa's playful words, they pretended to have become very unhappy. Carrying their pots, they fled from Kṛṣṇa, running unto the slope of Govardhana Hill.

Text 128

ity ādi tan-madhura-keli-vilāsa-vārtā-
pīyūṣam ullasita-karṇa-putair nipiya
ānandataḥ pulaka-gadgada-rāva-cāru
samvyājahāra mṛdu kundalatā tadānīm

iti-thus; ādi-beginning; tat-of Him; madhura-sweet; keli-vilasa-of
pastimes; varta-account; piyusam-nectar; ullasita-happy; karṇa-putaiḥ-

with ears; nipiya-drinking; anandataḥ-from bliss; pulaka-hairs standing up; gadgada-rava-voice choked; cāru-beautiful; samvyajahara-spoke; mṛdu-charming; kundalatā-Kundalatā; tadānīm-then.

With happy ears Kundalatā drank the nectar of the narration of these sweet pastimes. Her bodily hairs standing up, and her voice choked in ecstasy, she spoke the following words:

Text 129

śāśvat tayor atula-keli-kalāmṛtāni
kāmaṁ dhayanty api manāg api naimi trptim
tasmāt punaḥ kathaya sundari kiṁ tato 'bhūd
etat tad uktam adhigamya jagāda sā ca

śāśvat-continually; tayor-of the Divine Couple; atula-incomparable; keli-of pastimes; kala-art; amṛtani-nectar; kāmaṁ-to my heart's content; dhayanti-drinking; api-although; manak-slightly; api-even; na-not; emi-I attain; trptim-satisfaction; tasmāt-therefore; punaḥ-again; kathaya-please narrate; sundari-O beautiful one; kiṁ-what; tataḥ-then; abhūt-happened; etat-this; tat-therefore; uktam-said; adhigamya-having understood; jagāda-spoke; sa-she.

Kundalatā said: Although I continually drink the nectar of the divine couple's peerless pastimes, I never become satiated, and my appetite never becomes jaded. O beautiful friend, please continue your narration. When Sumukhī heard this, she said:

Text 130

śrūtvā tayor dayita-dāna-vihāra-vārtām
artā tad īkṣitum alakṣitam āgatotkā
nāndīmukhī nibhṛta-kuñja-gṛhe praviṣṭā
dṛṣṭvādbhutam sadasi sādbhutam ājagāma

śrūtvā-having heard; tayor-of the Divine Couple; dayita-dear; dāna-toll; vihara-of the pastimes; vartam-the narration; arta-agitated; tat-them; īkṣitum-to see; alakṣitam-unobserved; agata-arrived; utka-eager; nāndīmukhī-Nāndīmukhī; nibhṛta-secret; kuñje-in the grove; gṛhe-in a cottage; praviṣṭa-entered; dṛṣṭvā-having seen; adbhutam-wonderful; sadasi-in the assembly; sa-she; adbhutam-wonder; ajagāma-attained.

When Nāndīmukhī heard of these toll-pastimes, which are so dear to the divine couple, she yearned to personally see them. Unobserved by anyone, she arrived at that place and entered a little cottage in the nearby secluded grove. In that grove she became filled with wonder as she saw the wonderful pastimes of Lord Kṛṣṇa and the gopīs.

Text 131

tām vīkṣya tatra sakalāḥ parirabhya kāmam
āmoditaḥ kathitavatya itaḥ sva-vṛttam
kṛṣṇo 'pi tal-labhanam āśu vihasya śāsyam
āsaṁśya dāna-vivṛtim kathayām babhūva

tam-her; vīkṣya-seeing; tatra-there; sakalāḥ-all the gopīs; parirabhya-embraced her; kāmam-to their heart's content; amoditaḥ-delighted; kathitavatyah-narrating; itaḥ-then; sva-her own; vṛttam-activities; kṛṣṇaḥ-Kṛṣṇa; api-even; tat-her; labhanam-arrival; āśu-quickly; vihasya-smiling; śāsyam-glorious; āsaṁśya-praising; dāna-vivṛtim-the toll-

pastimes; kathayam- babhuva-narrated.

When the gopīs saw her they all became jubilant. They asked about her welfare and embraced her to their heart's content. Kṛṣṇa smiled and proclaimed her arrival glorious and auspicious. He recounted for her the toll-pastimes He had just then enjoyed.

Text 132

smitvā rādhām athodvīkṣya
muditām rasa-vihvalām
sānandaṁ paramānandaṁ
mukundaṁ nijagāda sā

smitvā-smiling; rādhām-Śrīmatī Rādhārāṇī; atha-then; udvīkṣya-seeing; muditam-happy; rasa-with the nectar of transcendental mellows; vihvalam-overwhelmed; sa-with; anandam-bliss; parama-supremely; anandam-blissful; mukunda-to Lord Mukunda; nijagāda-spoke; sa-she.

Nāndīmukhī smiled as she glanced at Śrī Rādhā', who was overwhelmed with the happiness of nectarean transcendental mellows. With great delight Nāndīmukhī then said to supremely blissful Mukunda:

Text 133

dāninn adbhuta-vastūnām
śrūtvā dānam ihādbhutam

tad-vākyam anvabhāvīti
jīvādbhiḥ kim na dṛśyate

danin-O toll-collector; adbhuta-vastunam-of wonderful things;
śrutvā-having heard; dānam-toll-collecting; iha-here; adbhutam-
wonderful; tat-this; vakyam-statement; anvabhavi-understanding; iti-
thus; jivadbhiḥ-by the living entities; kim-what?; na-not; dṛśyate-is seen.

My dear toll-collector, now that I have heard Your narration of these
supremely wonderful toll-pastimes, I am filled with wonder. Now I can
appreciate the words: Having seen this, what more wonderful thing
remains to be seen?

Text 134

kulinā vratinīr etā
rahaḥ samrakṣitās tava
apakīrtir alaṁ vīra
bhavitā gokule pure

kulinaḥ-pious; vratiniḥ-following spiritual vows; etaḥ-these girls;
rahaḥ-in this solitary place; samrakṣitaḥ-arrested; tava-by You;
apakīrtiḥ-infamy; alaṁ-enough; vira-O hero; bhavita-will be; gokule-of
Gokula; pure-in the town.

My dear hero, these girls You have arrested are all very pious and
saintly. Please do not tease them any more in this way, for that will ruin
their good reputation in the town of Gokula.

Text 135

kṛtaṁ kartavyam atraiva
tad alaṁ narṁa-khelayā
samuhyā muñca muñcaitāḥ
śatram gacchantu sa-tvaram

kṛtaṁ-what was done; kartavyam-what will be done; atra-here; eva-certainly; tat-therefore; alaṁ-what is the need?; narṁa-khelaya-of more joking pastimes; samuhyā-having carried away; muñca-free; muñca-free; etaḥ-them; satram-to the sacrifice; gacchantu-they should go; sa-with; tvaram-speed.

Why enjoy more joking pastimes with these girls? Set them free. Free them so they may immediately go to the sacrificial ceremony.

Texts 136 and 137

sarvāṅgāṇāṁ upari lasatā laṅgimenottamāṅge-
nāpi ślaghyam mukha-vidhum imā dyotayantyo 'pi dhūrtaḥ
tasmān nīcair hṛdayam api yaṁ nābhim ācchadayeṣu
yatnair baddhas tad iha bhavitā ko 'py apūrvāḥ padārthaḥ

tasmāt pūrvam nibhṛtam anayā sthāna-yugmaṁ prakāśya
prāyaḥ satyam bhavati na hi vā karyatām tat-pratītiḥ
no ced etad vivṛtim acirāt sūcakāt sanniyamya
kruddho 'smākaṁ madana-nṛpatir daṇḍam uccair vidhātā

sarva-all; aṅgaṇam-limbs; upari-above; lasata-shining; laṅgimena-charming; uttamangena-by the head; api-even; slaghyam-praiseworthy; mukha-of the face; vidhum-the moon; imaḥ-these; dyotayantyaḥ-illuminating; api-although; dhūrtaḥ' rascals; tasmāt-from that; nīcaiḥ-

beneath; hṛdayam-breasts; api-and; yat-which; nabhim-navel;
acchadayesu-among coverings; yatnaiḥ-with great endeavor; baddhaḥ-
bound; tat-that; iha-here; bhavita-will be; kaḥ api-someone; apūrvah'
unprecedented; pada-arthah-meaning; tasmāt-therefore; pūrvam-
previous; nibhṛtam-in a solitary place; anaya-by Her; sthāna-of places;
yugamma-pair; prakasya-revealing; prayah-for the most part; satyam-
truth; bhavati-is; na-not; hi-indeed; va-or; karyatam-may be done; tat-in
this; pratitiḥ-confidence; na-not; u-indeed; cet-if; etat-this; vivṛtim-
uncovering; acirat-quickly; sucakta-from the indication; sannisamya- ;
kruddhaḥ-angry; asmakam-of us; madana-nṛpatiḥ-King Cupid; dandam-
punishment; uccaiḥ-severe; vidhata-will give.

Śrī Kṛṣṇa replied: Although you rascal gopīs allow Me to see Śrī
Rādhā's charming, glorious moonlike face, you insist on carefully
concealing the breasts and navel below it. In a solitary place She must
immediately show them to Me. If She refuses, when King Kāmadeva
hears of it he will become very angry, and he will punish Us very
severely.

Texts 138 and 139

guptī-kartum tad api paramam vastu yat tu tvayāham
prārthye bhaṅgyā sumati lalite datum uktvā tad-ardham
etat kiṁ syād yad iha vicareḥ lekhaḥ sūcako 'sau
rājñah preyān parama-matimān ujjevalaḥ prekṣato 'pi

anviṣyadbhyām niravadhi mama cchidram ābhyām tad-agre
vyājād etan nibhṛta-vivṛtau jñāpitāyām ava syām
tīvro 'tuccair madana-nṛpatir mām itas tvādṛśibhiḥ
sārdham baddhvā nibhṛta-tamasi kṣepyati drāg guhāntaḥ

gupti-kartum-to conceal; tat-that; api-also; paramam-supreme; vastu-
substance; yat-which; tu-indeed; tvayā-by You; aham-I; prarthye-am-

requested; bhaṅgya-deceptively; su-mati-O intelligent; lalite-Lalitā;
datum-to give; ukṭvā-having spoken; tat-that; ardhā-with; etat-this;
kim-how?; syat-may be; yat-which; iha-here; vicaret-may act; lekhaḥ-
scribe; sucakaḥ-spy; asau-he; rājñāḥ-of the king; preyaḥ-dear friend;
parama-supremely; matimaṇ-intelligent; ujjaḥ-Ujjvala; prekṣakaḥ-an
observer; api-also; anvisyadbhyaḥ-will approach; niravadhi-without
limit; mama-My; chidraḥ-fault; abhyaḥ-by them; tat-agre-in his
presence; vyajataḥ-on some pretext; etat-this; nibhṛta-vivṛtau-in the
matter of revealing in a solitary place; jñāpitayāḥ-in the information;
avasyaḥ-inevitably; tivaḥ-with harsh anger; atuccaiḥ-great; madana-
nṛpatiḥ-King Cupid; mām-Me; itaḥ-then; tvādrśibhiḥ-you; sārḍham-
with; baddhva-having bound; nibhṛta-secret; tamasi-into darkness;
kṣepyati-will cast; drak-at once; guha-a cave; antaḥ-within.

My dear intelligent Lalitā, why do you ask Me not to collect this part of the toll? Do you not know that the scribe Madhumaṅgala is actually King Kāmadeva's spy, and the supremely intelligent Ujjvala, who is witnessing all of this, is a great favorite in Kāmadeva's court? If I do not collect this part of the toll, they will return to King Kāmadeva, and on some pretext they will certainly inform him of My failure to collect this toll. King Kāmadeva will certainly react very harshly. He will arrest Us all, bind Us with ropes, and cast us into a densely dark deep prison-cave.

Text 140

iti nāṇḁimukhī-sākṣāc
chāṁsite kaṁsa-vidviṣā
kapaṭa-krodha-viddhāddhā
rādhā mādham abravīt

iti-thus; nāṇḁimukhī-of Nāṇḁimukhī; sakṣat-in the presence; samsite-
spoken; kaṁsa-vidvisa-by Lord Kṛṣṇa, the enemy of Kaṁsa; kapata-false;

krodha-by anger; viddha-pierced; addha-certainly; rādhā-Śrīmatī
Rādhārāṇī; madhavam-to Lord Madhava; abravīt-spoke.

As Kṛṣṇa, the enemy of Kāṁsa, spoke these words in Nāṇḁmukhī's presence, Rādhā pretended to burn with anger. She spoke the following words to Lord Mādhava:

Text 141

sa-dharmodyat-kamala-paṭala-prauḁha-rājīva-bandhor
gopendrasya prathita-tanayaḥ śuddha-rāmānujo 'pi
duṣṭa-dhvamśī svayam api vadasy āśu durbhāṣitaṁ yat
tat te sevā-kula-phalam idaṁ divya-ghaṭṭiṣu devyāḥ

sa-dharma-the same nature; udyat-rising; kamala-of lotus flowers;
patala-multitude; prauḁha-blossomed; rājīvaḥ-bandhoḥ-of the sun, the
friend of the lotus; gopa-of the cowherd folk; indrasya-of the king;
prathita-celebrated; tanayaḥ-the son; śuddha-pure-hearted; rama-of
Balarama; anujaḥ-the younger brother; api-although; dusta-of the
demons; dhvamsi-the killer; svayam-personally; api-although; vadasi-You
speak; durbhasitam-crooked words; yat-which; tat-that; te-of You; seva-
of service; kula-of an abundance; phalam-the fruit; idam-this; divya-
transcendental; ghattisu-at the toll-places; devyāḥ-of the goddess.

My dear Kṛṣṇa, You are the killer of the demons, the younger brother of pure-hearted Balarāma, and the famous son of Gopendra Nanda, who is like a kind sun that makes the lotus flowers of his subjects to blossom with prosperity. I think that because the goddess of toll-places has served You for many births she has earned the right to be the deity of the place where You speak these crooked words.

Text 142

anyad atra ca yat kiñcin
nābrute lajjayā sakhi
tā chṛṇu tvam iti vyājāt
tuṅgavidyā jagāda tam

anyat-another; atra-here; ca-and; yat-which; kincit-something; na-not; abroute-said; lajjaya-out of shame; sakhi-the gopī-friend; tat-this; srnu-just hear; tvam-You; iti-thus; vyajat-deceptively; tuṅgavidya-Tuṅgavidya; jagāda-spoke; tam-to Him.

Tuṅgavidyā then spoke the following deceptive words to Lord Kṛṣṇa: My friend is too embarrassed to speak further, I will speak on her behalf. Please hear my words.

Text 143

ātma-gahvaram abhaṅga-bhujaṅga
tvam vraja drutam ito 'ti-cañcala
āhi-tuṇḍika-varābhimanyukaḥ
sārthakāhvaya upaiti na yāvat

atma-Your own; gahvaram-hole; abhaṅga-with unbroken fangs; bhujaṅga-O snake; tvam-You; vraja-go; drutam-quickly; itaḥ-from here; ati-very; cañcala-fickle; ahi-tindiya-of enemies of the snakes; vara-the best; abhimanyukaḥ-proud Abhiimanyu; sa-arthaka-very appropriately; ahvayaḥ-named; upaiti-comes here; na yavat-before.

My dear fickle-minded, poison-fanged, libidinous snake, quickly flee from this place and hide in Your cave before Abhimanyu, proud of his prowess in killing snakes, arrives at this place.

Text 144

yeṣāṁ bhrāmyati padminī phala-yugaṁ raktam catuḥ pañkajīm
bandhūke bhramarau vidhūṁś ca dadhatī sārdha-trayo-vimśatim
śyāmendoḥ para-puṁsa āvakalanāt phullābhavet sā sadā
svīya-svāmi-raver vilokana-bharan mlāna-sphuṭam tāmyati

yesam-of which; bhramyati-moves; padmini-a girl like a lake filled with lotus flowers; phala-of fruits; yugam-pair; raktam-red; catuḥ-four; pañkajim-lotus flowers; bandhuke-two banduka flowers; bhramarau-two bumble-bees; vidhun-moons; ca-and; dadhati-manifests; sa-ardha-trayaḥ-vimśatim-23 and 1/2; syama-indoḥ-of the dark moon known as Syamasundara; para-puṁsaḥ-of the paramour; avakalanat-from the sight; phulla-blossomed; abhavet-may be; sa-She; sada-continually; svīya-Her own; svami-of the husband; raveḥ-of the sun; vilokana-bharat-from the sight; mlana-fading; sphuṭam-manifests; tamyati-becomes covered by darkness.

Lord Kṛṣṇa replied in the following words:

This girl Rādhā' is beautiful as a lotus flower. Her breasts are like two lovely round fruits, Her hands and feet are like four red lotus flowers, Her lips are like two bandhūka flowers, and Her form is decorated with twenty-three and a half moons. This lotus flower girl may blossom with happiness only while the dark moon of her paramour Śyāmasundara shines, but when She sees the glaring sun of her husband rising on the horizon She will wilt with disappointment.

Note: The twenty-three and a half moons are calculated in the following way: Her face is one moon, Her cheeks are two moons, Her forehead is a half moon, and Her fingernails and toenails are twenty moons. Certain varieties of lotus flowers blossom at night, and then close up with the appearance of day. Rādhā' is here compared to such a lotus flower.

Text 145

iti hari-mukha-padma-kṣveli-saurabhya-sadma-
prativacana-madhūni prīṇitaitat-sabhāni
tad ati-racita-bādhāpīyam āpīya rādhā
prakaṭa-rucam udāraṁ vācam ārād uvāca

iti-thus; hari-of Lord Hari; mukha-of the mouth; padma-from the lotus flower; kṣveli-of joking words; saurabhya-of sweet fragrance; sadma-the abode; prativacana-reply; madhuni-the honey; prīṇita-pleased; etat-this; sabhani-assembly; tat-then; ati-racita-elaborately spoken; badha-objections; api-although; iyaṁ-She; āpīya-drinking; rādhā-Śrīmatī Rādhārāṇī; rakata-manifest; rucam-desire; udaram-charming; vācam-words; ārat-a great distance; uvāca-said.

These joking words were like fragrant honey from the lotus flower of Lord Hari's mouth. This honey greatly pleased all the gopīs, and although Śrī Rādhā' loudly protested, She also drank this honey with great pleasure. Rādhā' then spoke the following words, which were, in truth, very far from Her actual desire.

Text 146

kumāra bhaja dhīyatām na kuru durmadāt cāpalam
purī-nikaṭa-vartinī duradhipo 'tra kaṁso balī
atas tava hitam bruve vraja-mahendra-sambandhataḥ
samuhya gahanam vraja prakāṣam atra gāś cālaya

kumara-My dear boy; bhaja-attain; dhiyatam-sobriety; na-do not;
kuru-become; durmata-out of folly; capalam-a wild person; puri-in the
town; nikata-near; vartini-staying; duraphipaḥ-the cruel king; atra-here;
kaṁsaḥ-Kaṁsa; bali-powerful; ataḥ-therefore; tava-for You; hitam-
welfare; bruve-I speak; vraja-of Vraja; mahā-indra-of the king;
sambandhataḥ' because of the relationship; samuhya-having understood;
gahanam-to the forest; vraja-go; prakatam-clearly; atra-here; gaḥ' the
surabhi cows; calaya-herd.

My dear little boy, please become sober. Do not be so wild and foolish.
Do not forget that cruel King Kaṁsa reigns in the nearby town, and he
will certainly punish You if You harass Us. Because You are the son of
Vraja's king I wish all good fortune for You, and therefore I will give You
this good advice: Leave us in peace, and immediately go into the forest
to take care of the surabhi cows.

Text 147

mahā-madana-bhūpater ayam abhinna-dehaḥ svarāt
nṛśaṁsa-nṛpa-jīvitādhika-vayasya-keśy-ādikān
vimathya-dara-līlayā sphurati yo 'tra goṣṭhāntare
sa eṣa tava kaṁsataḥ sakhi bibhetti kiṁ me sakhā

mahā-great; madana-of cupid; bhupateḥ-of the king; ayam-He;
abhinna-not different; dehaḥ-in form; svarat-independent; nṛsaṁsa-

cruel; nṛpa-king; jivita-than life; adhika-more; vayasya-friends; kesi-with Kesi; ādikan-beginning; vimathya-killing; dara-lilaya-with playful ease; sphurati-is manifest; yaḥ-who; atra-here; goṣṭha-antare-in Vraja; sah eṣaḥ-He; tava-Your; kāmśataḥ-Kāmsa; sakhi-O friend; bibheti-fears; kim-why?; me-my; sakha-friend.

Madhumāṅgala then said: My friend Kṛṣṇa is supremely independent. He is not different from the great King Kāmādeva. With playful ease He killed Keśi and many others in the land of Vraja who were more dear to Kāmsa than his own life. Why should my friend Kṛṣṇa fear Your Kāmsa?

Text 148

athaiva pr̥thu-manmatho ya iha tasya sāmāntakaḥ
sa eva laghu-manmathaḥ param amuṣya kāmso vaśaḥ
ato 'sya lipim aṅkitam sapadi tatra nītvā dadan
nṛpāt kṛtakam ānayan pati-kulāni badhnāmi vaḥ

atha-then; eva-certainly; pr̥thu-great; manmathaḥ-cupid; yaḥ-who; iha-here; tasya-of Him; samantakaḥ-subordinate; saḥ-he; eva-certainly; laghu-little; manmathaḥ-cupid; param-greatly; amuṣya-of him; kāmśaḥ-Kāmsa; vaśaḥ-under the control; ataḥ-therefore; asya-of Him; lipim-in letters; aṅkitam-marked; sapādi-at once; tatra-there; nītvā-having brought; dadan-giving; nṛpat-from the king; kṛtakam-an army; anayan-bringing; pati-of husbands; kulani-community; badhnami-I shall bind; vaḥ-your.

My friend Kṛṣṇa is the great transcendental Kāmādeva, and the little Kāmādeva of this world is simply His vassal. This Kāmsa of whom You speak is completely under the dominion of the little Kāmādeva. If You do not peacefully pay this toll, I will write a letter of complaint to King

Kaṁsa. He will give me an army, and I will arrest all your husbands, bind them with ropes, and imprison them.

Text 149

itiha madhumaṅgalollasita-vaktra-kañja-skhalad-
vacaḥ-prasara-sauṣṭhavocchalita-sīdhu-dhārām imām
nipīya rabhasonmadā mṛdu dadhāra hāsa-dhvanim
sadaḥ-sarasi sundarī-rasika-sābhya-bhṛṅgy-āvalī

iti-thus; iha-here; madhumaṅgala-of Madhumaṅgala; ullasita-jubilant;
vaktra-of the face; kañja-from the lotus flower; skhalat-falling; vacaḥ-
words; prasara-multitude; sausthava-excellent; ucchalita-manifested;
sidhu-of nectar; dharam-flood; imam-this; nipiya-drinking; rabhasa-with
delight; unmada-maddened; mṛdu-sweet; dadhara-manifested; hasa-
dhvanim-laughter; sadaḥ-of the assembly; sarasi-in the lake; sundari-of
beautiful girls; rasika-expert at relishing transcendental mellows; sabhya-
of the assembly; bhṛṅgi-of bumble-bees; avalī-the multitude.

That assembly was like a great pond and the beautiful gopīs, experts at relishing transcendental mellows were like bumblebees in that pond. These gopī bumblebees drank the flood of sweet nectar-words trickling from the lotus flower of Madhumaṅgala's splendid, happy mouth. They became intoxicated with transcendental bliss, and laughed with graceful charm.

Text 150

etat tad uktam adhigatya mṛṣā ruṣāyam

vācam rucāti-ruciram iti tām uvāca
dānam na ced dadati me tad imā mayaiva
sārdham calantṭ iha mahā-madanendra-pārsvam

etat-this; tat-this; uktam-said; adhigatya-having understood; mrsa-with false; rusa-anger; ayam-He; vācam-statement; ruca-with earnestness; ati-very; ruciram-charming; iti-thus; tam-to Her; uvāca-said; dānam-toll; na-not; cet-if; dadati-gives; me-to Me; tat-then; imaḥ-these girls; mayā-Me; eva-certainly; sārdham-with; calantu-must go; iha-here; mahā-madana-indra-parsvam-to the great King Cupid.

When Kṛṣṇa heard these words He pretended to be filled with anger. He then said to beautiful Rādhā: If this toll is paid to Me, I will take all these gopīs to the great King Kāmadeva as his prisoners.

Text 151

ko vā mahā-manasijaḥ sakhi naiva jāne
kutrāpi na śruta-carō jagatī-tale 'sau
mithyaiṣa yan-mahima-nāma-balāni tasya
saṅkīrtayet tad iha vaḥ parihāsa-bhaṅgyai

kaḥ-who is?; va-or; mahā-manasijaḥ-the great cupid; sakhi-O friend; na-not; eva-certainly; jane-I know; kutra api-somewhere; na-not; śruta-carāḥ-heard; jagati-of the world; tale-on the surface; asau-he; mithya-falsely; eṣaḥ-he; yat-of whom; mahima-glory; nama-name; balani-and prowess; tasya-of him; saṅkīrtayet-may glorify; tat-that; iha-here; vaḥ-of us; parihāsa-bhaṅgyai-for laughter.

At that point Campakalata' said:Dy dear friend Rādhā, who is this great King Kāmadeva? I have never heard of any such person anywhere

in this world. I think this Kāmadeva is simply the figment of Kṛṣṇa's imagination. He cleverly glorifies the name, prowess, and greatness of this Kāmadeva only to make fun of us and laugh.

Text 152

ity ādya-campakalatā-lapitaṁ tadānīm
ākaraṇya gokula-vidhur vidhu-vaktra-bimbam
rādhām nirīkṣya dara-bhāṣitavān sabhāyām
solluṇṭham induvadane madano 'dvitīyaḥ

iti-thus; adya-beginning; campakalata-by Campakalata; lapitam-spoken; tadānīm-then; akaraṇya-having heard; gokula-of Gokula; vidhuḥ-the moon; vidhu-moonlike; vakra-of the face; bimbam-circle; rādhām-Śrīmatī Rādhārāṇī; nirīkṣya-seeing; dara-little; bhasitavan-who spoke; sabhayam-in the assembly; sa-with; ulluntham-irony; indu vadane-O moon-faced one; madanaḥ-cupid; advitīyaḥ-supreme and without any rival.

My dear moon-faced Kundalatā, when Lord Kṛṣṇa, the supreme Kāmadeva, the moon of Gokula, heard Campakalatā's words, He glanced at moon-faced Rādhā' and spoke the following playful words in that assembly of gopīs:

Text 153

atraiva hr̥dya-giri-varya-visṛṣṭa-paṭṭa-
rāṣṭre virājati mahā-madanaḥ sadaiva
tat-sevikābhir api yad bhavatībhir evam

ābhāṣyate tad iha vo mada eva hetuḥ

atra-here; eva-certainly; hṛdya-pleasant; giri-of hills; varya-best; viṣṣṭa-created; paṭṭa-rastre-in the kingdom; virājati-is splendidly manifest; mahā-the great; madanaḥ-cupid; sada-eternally; eva-certainly; tat-of him; sevikābhiḥ-with slaves; api-even; yat-which; bhavatibhiḥ-with you; evam-in this way; abhasyate-is said; tat-that; iha-here; vaḥ-of you; madaḥ-pride; eva-certainly; hetuḥ-the cause.

The great King Kāmadeva eternally reigns in his kingdom on this pleasant Govardhana, the best of hills. He personally told Me that if you gopīs become too proud I should bring you to him to become his slaves.

Text 154

samlabhya śatra-sadane gamane 'dya bādham
rādhā mudhā sphurita-roṣa-rasābhiṣiktā
tiryak-sphuran-nayana-nartana-tīvra-bāṇair
āvidhya kṛṣṇam adhunā madhu-vāg uvāca

samlabhya-attaining; śatra-sadane-on the sacrificial arena; gamane-in the going; adya-now; bādham-impediment; rādhā-Śrīmatī Rādhārāṇī; mudhā-with duplicity; sphurita-manifested; roṣa-of anger; rasa-with the nectar; abhisikta-sprinkled; tiryak-crooked; sphurat-manifested; nayana-of eyes; nartana-dancing; tivra-with sharp; banaiḥ-arrows; avidhya-piercing; kṛṣṇam-Śrī Kṛṣṇa; adhuna-now; madhu-honied; vak-with words; uvāca-spoke.

In this way Rādhā', stopped in Her attempt to visit the sacrificial arena, was sprinkled with the sweet nectar of feigned anger at Lord Kṛṣṇa. She pierced Lord Kṛṣṇa with the sharp arrows of her dancing

crooked eyes and spoke to Him the following honied words:

Text 155

he vīra ballava-vadhū-vadanāravinda-
mādhvika-pāna-bharataḥ paramāti-śuddha
bhāgyāt tvayā saha yayā calitaṁ varākṣyā
bāḍham rarakṣa gṛha-dharma-kulāni saiva

he-O; vira-hero; ballava-vadhu-of the gopīs; vadana-of the faces;
aravinda-of the lotus flowers; mādhvika-of the mādhvika nectar; pana-
from drinking; bharataḥ-greatly; parama-supreme; ati-very; śuddha-pure;
bhagyat-by good fortune; tvayā-You; saha-with; yaya-by whom; calitam-
moved; vara-beautiful; akṣya-with eyes; badham-certainly; vara-
beautiful; akṣa-with eyes; gṛha-household; dharma-of duties; kulani-
multitudes; sa-She; eva-certainly.

My dear hero, by drinking the mādhvika honey of the lotus flower of
this gopī's face You have certainly attained the topmost pinnacle of
spiritual purity. The beautiful-eyed young girl speaking to You has, after
completing all Her household duties, come to this solitary place
specifically to be with You.

Note: Śrīmatī Rādhārāṇī's intention is ironical. She has not
completed her household duties, and Her association with Kṛṣṇa is not
voluntary, but forced by Him.

Text 156

dr̥ṣṭvā tayoh̐ kalim analpa-rasāti-baddham
ācāryayor vividha-narma-kalā-kalāpe
śāntīcchayā vinaya-vākya-kulais tato 'sau
nāndīmukhī samabhinandya harim jagāda

dr̥ṣṭvā-seeing; tayoh̐-of the Divine Couple; kalim-the quarrel; analpa-great; sara-nectar; ati-baddham-bound; acaryayoh̐-of the original teachers; vividha-of various; narma-of joking pastimes; kala-of the arts; kalape-in the multitude; santi-of peace; icchaya-with a desire; vinaya-of humbleness; vakya-of words; kulaiḥ-with a multitude; tataḥ-then; asau-she; nāndīmukhī-Nāndīmukhī; samabhinandya-congratulating; harim-to Lord Hari; jagāda-spoke.

Seeing the very sweet nectar quarrel of the divine couple, who are the original teachers of the arts of playful jokes, Nāndīmukhī wished to pacify the two adversaries. With this end in view she humbly spoke the following words to Lord Hari:

Text 157

dānīndra maṅgalika-yajña-nimittam etāḥ
śuddhā nayanti śirasā nava-gavya-kumbhān
dharmam nirīkṣya kulacandra vimuñca tasmāt
kāmam yathā bhavati te yaśasi pracāraḥ

dani-of toll-collectors; indra-O monarch; maṅgalika-auspicious; yajña-of the sacrifice; nimittam-the cause; etaḥ-they; śuddhaḥ-pure; nayanti-lead; sirasa-on their heads; nava-fresh; gavya-of milk-products; kumbhan-pots; dharmam-piety; nirīkṣya-seeing; kula-candra-O moon of the dynasty; vimuñca-leave in peace; tasmāt-from that; kāmam-certainly; yathā-just as; bhavati-is; te-of You; yasasi-in fame; pracaraḥ'

manifestation.

O king of the toll-collectors, please follow the path of piety and give up disturbing these girls who carry on their heads pitchers filled with milk-products for the auspicious sacrifice. O moon of Nanda Mahārāja's dynasty, do this, and You will become glorious and famous.

Text 158-160

girīndra-purataḥ sphuran-nava-sarovarasyonnata-
prasannatara-vāriṇaḥ kusuma-saṅgha-sad-gandhinaḥ
dhvanādhyā-khaga-saṅginaḥ parita eva sad-bhūruhaiḥ
saṁṛddham adhikaṁ vanam jayati yatra khelāspade

kvacit kvacana sundaram raṇati matta-bhṛṅgāvalī
madhu-prasara-mandire surabhi-puṣpa-vṛndodare
kvacit kvacana kokilāḥ kala-rutāni santanvate
rasāla-vana-mañjarī-vara-maranda-pānonmadāḥ

kvacit kvacana kekinaḥ pṛthu naṭanti kecin madāt
kvacit kvacana kecana pratinadanti cāmodinaḥ
kvacit kvacana mādhurī-bhara-rasāla-hṛdyojjvalat-
phala-prakara-bhakṣaṇe patu ratanti śārī-śukāḥ

giri-of hills; indra-of the king; purataḥ-before; sphurat-manifesting;
nava-fresh; sarovarasya-of the lake; unnata-very; prasannatara-clear;
varinaḥ-with water; kusuma-of flowers; sangha-by a multitude; sat-
gandhinaḥ-made fragrant; dhvana-with the sounds; adhya-enriched;
khaga-of birds; saṅginaḥ-with the contact; paritaḥ-in all directions; eva-
certainly; sat-with nice; bhuru haiḥ-trees; saṁṛddham-made opulent;
adhikaṁ-greatly; vanam-forest; jayati-appears very glorious and
magnificent; yatra-where; khela-of pastimes; aspade-in the abode; kvacit-

sometimes; kvacana-in some places; sundaram-pleasantly; raṇati-hum; matta-maddened; bhṛṅga-of bees; āvali-swarm; madhu-prasara-mandire-at their honey-filled hive; surabhi-aromatic; puṣpa-of flowers; vṛndā-of the multitude; udare-in the belly; kvacit-sometimes; kvacana-in some places; kokilaḥ-the cuckoos; kala-sweet; rytani-sounds; santanvate-sing; rasala-of mango trees; vana-in the forest; mañjari-the blossoms; vara-excellent; maranda-honey; pana-drinking; unmadaḥ-toxicated; kvacit-sometimes; kvacana-in some places; kekinaḥ-peacocks; pṛthu-exhuberantly; natanti-dance; kecit-some; madat-out of joy; kvacit-sometimes; kvacana-in some places; kecana-some; pratinadanti-reply; ca-also; amodinaḥ-jubilant; kvacit-sometimes; kvacana-in some places; madhuri-of sweetness; bhara-with an abundance; hṛdya-palatable; ujvalat-glistening; phala-fruits; prakara-multitude; bhakṣane-in eating; patu-greatly; ratanti-make sounds; sari-s
ukaḥ-the male and female parrots.

At the base of Govardhana, the best of hills, is a glorious forest where the divine couple enjoy pastimes. In that forest are many pleasant trees, fragrant flowers, and melodious birds, and there is a lake of very clear fresh water. In some places maddened bumblebees hum melodiously in their honey-filled hives surrounded by aromatī flowers. In some places cuckoos sometimes warble sweetly, intoxicated by drinking the nectar in the forest of mango blossoms. In some places peacocks sometimes dance with happy enthusiasm, and in other places the peacocks sometimes mew with joy. In some other places parrots sometimes chatter loquaciously as they eat many splendid, palatable, sweet mangoes.

Text 161

svas tāvad etat saraso nikuñjam
etāḥ sameṣyanti mahān api tvam
tatraiva yuktaṁ tava dānaṁ etat

sampādayiṣyāmy atha lagnikāham

svaḥ-tomorrow; tavat-in that way; etat-to this; sarasaḥ-of the lake;
nikumjam-grove; etaḥ-these girls; samesyanti-will come; mahān-great;
api-also; tvam-You; tatra-there; eva-certainly; yuktam-appropriate; tava-
of You; dānam-toll-payment; etat-this; sampadayisyami-I shall make the
establishment; atha-then; lagnikayam-in the matter of bail.

Tomorrow these girls will meet Your Lordship at this same place in
this grove by this lake. At that time they will pay this toll in full. For the
time being I will become their bail.

Text 162

yato 'tra nirvartyam idam hi dānam
girau sthitasyāśya sarovarasya
tad-dāna-nirvartanam ity abhikhyā
bhaviṣyatīty eva hi sā jagāda

yataḥ-because; atra-here; nirvartyam-returning; idam-this; hi-
certainly; dānam-toll; girau-on Govardhana Hill; sthitasya-situated;
asya-of that; sarovarasya-lake; tat-that; dāna-of the toll; nirvartanam-
returning; iti-thus; abhikhyā-named; bhaviṣyati-will be; iti-thus; eva-
certainly; hi-indeed; sa-she; jagāda-said.

Because the gopīs promise to return (nirvartana, to this lake on
Govardhana Hill in order to pay the toll (dāna), this place will be known
as Dāna-nirvartana.

Text 163

anena tasya vacanena tena
vihasya muktāḥ smita-cāru-vaktrāḥ
taṁ vīkṣamānā nayanāñcalais tās
celur mudā yajña-grhāya pūrṇāḥ

anena-with this; tasyaḥ-of her; vacanena-statement; tena-by Him;
vihasya-laugh; muktāḥ-freed; smita-smiling; cāru-beautiful; vaktrāḥ-
faces; taṁ-at Him; vīkṣamaṇaḥ-glancing; nayana-of their eyes; añcaliḥ-
out of the corners; tāḥ-they; celuḥ-went; muda-with delight; yajña-
grhāya-to the sacrificial arena; pūrṇāḥ-perfectly satisfied.

After hearing these words, Kṛṣṇa set the gopīs free. Gentle laughter decorated the gopīs' beautiful, smiling faces, and they considered that all their desires were fulfilled. Gazing at Lord Kṛṣṇa from the corners of their eyes, they happily left for the sacrificial arena.

Text 164

kṛṣṇākṣi-matta-madhupe nija-dṛṣṭi-bhṛṅgī
bhaṅgyā parisphurad-anaṅga-taraṅgitāṅgī
grīvārdha-bhaṅga-ruciraṁ dara-yojayantī
smitvāli-varga-valitā calitātha rādhā

kṛṣṇa-of Śrī Kṛṣṇa; akṣi-of the eyes; matta-intoxicated; madhupe-male
bees; nija-her own; dṛṣṭi-of the eyes; bhṛṅgi-the female bees; bhaṅgya-
crookedly; parisphurat-manifesting; anaṅga-of cupid; taraṅgita-tossed
about by the waves; aṅgi-her limbs; griva-of her neck; ardha-half;
bhaṅga-crooked; ruciram-charming; dara-slightly; yojayanti-eṅgaging;
smitvā-smiling; ali-of her friends; varga-with the community; valita-

accompanied; calita-went; atha-then; rādhā-Śrīmatī Rādhārāṇī.

The two female bees of Rādhā's eyes remained with the two intoxicated male bees of Kṛṣṇa's eyes. Rādhā' gracefully turned Her neck and gazed at Kṛṣṇa from the corner of Her eyes, and Her entire body became tossed about by the waves of the ocean of amorous love. Smiling, She then left that place along with all Her gopī-friends.

Text 165

tadaiva tāsāṁ mukha-paṅkajānām
smita-sphuran-mañju-maranda-bindun
netrānta-vaktreṇa piban nitantam
mukunda-bhṛṅgo mudam āpa so 'pi

tadā-then; eva-certainly; tasam-of them; mukha-of the faces;
paṅkajanam-of the lotus flowers; smita-smiling; sphurat-manifesting;
mañju-charming; maranda-of honey; bindun-drops; netra-of their eyes;
anta-of the corners; vaktrena-with the mouth; piban-drinking;
nitantam-deeply; mukunda-of Lord Mukunda; bhṛṅgam-the bee;
mudam-delight; apa-attained; sah api-He.

At that time the bumblebee of Lord Mukunda attained transcendental pleasure by drinking the sweet honey of the gopīs' faces. This bee drank through the mouth that was the corner of Lord Mukunda's eyes.

Text 166

tato vayasyaiḥ saha nāgaro 'sau
govardhanādreḥ śirasas 'vatamsaḥ
gāś cālayan dāna-kathāmṛtaṁ tat
kurvan mitho modam avāpa kṛṣṇaḥ

tataḥ-then; vayasyaiḥ-friends; saha-with; nagaraḥ-hero; asau-this;
govardhana-areḥ-of Govardhana Hill; sirasaḥ-on the head; avatamsaḥ-
the crown; gaḥ-the surabhi cows; calayan-herding; dāna-of the toll-
collection; katha-of the conversation; amṛtaṁ-the nectar; tat-that;
kurvan-doing; mithaḥ-mutually; modam-delight; avapa-attained; kṛṣṇaḥ-
Lord Kṛṣṇa.

As Kṛṣṇa herded the surabhi cows He seemed like a handsome crown
decorating the summit of Govardhana Hill. He recounted the nectarean
toll-collecting joking conversation, and both He and His cowherd
friends became filled with happiness.

Text 167

kāntyā diśo daśa muhur guru-gaurayantī
bhrājad-dṛg-anta-naṭanair ati-nīlayantī
sāpi smitārdha-kalayā parīśuklayantī
vārtāmṛtair madhurayanty aru-śatram āpa

kantya-with Her bodily luster; diśaḥ-directions; dasa-the ten; guru-
greatly; gaurayanti-making golden; bhrājat-shining; drk-of Her eyes;
anta-corners; naṭanaiḥ-with dances; ati-greatly; nīlayanti-making blue;
sa-she; api-also; smita-of Her smile; ardha-half; kalaya-with a fragment;
parīśuklayanti-making white; varta-of Her conversation; amṛtaiḥ-with
the nectar; madhurayanti-making sweet; aru-of the sun-god; satram-the
sacrificial arena; āpa-attained.

As Śrīmatī Rādhārāṇī entered the sacrificial arena, Her bodily luster illuminated the ten directions with a golden hue, Her dancing sidelong glances darkened the ten directions with a beautiful glistening blue color, Her gentle smile whitened the ten directions, and the nectar of Her conversation filled the ten directions with sweetness.

Text 168

praṇamya gavyaṁ vinayena divyaṁ
pradāya tebhyo vara-bhūṣaṇādi
samlabhya ramyāṇi punaḥ sva-kunḍam
āsādyā tas tat-kathayā vijahruḥ

praṇamya-offering respectful obeisances; gavyam-the milk-products; vinayena-with humbleness; divyam-glistening; pradaya-giving; tebhyaḥ-to them; vara-excellent; bhūṣaṇa-ornaments; ādi-beginning with; samlabhya-attaining; ramyani-beautiful; punaḥ-again; sva-kunḍam-Rādhā'-kunḍa; asadya-attaining; tāḥ' they; tat-of that; kathaya-with the conversation; vijahruḥ' enjoyed pastimes.

The gopīs then offered respectful obeisances to the sages, gave the glistening milk-products to them, and received from them many beautiful ornaments and other valuables. After this, they went to Rādhā-kunḍa, happily talking about their toll-pastimes with Kṛṣṇa.

Text 169

rejus tāḥ para-saubhāgya-
saundaryādi-guṇa-śriyā
sārair muni-varāl labdhair
bhūṣaṇaiś ca vibhūṣitaḥ

rejuḥ-appeared very splendid; tāḥ-they; para-transcendental;
saubhagya-good fortune; saundarya-beauty; ādi-beginning with; guṇa-of
qualities; śriyā-with the beauty; saraiḥ-with excellent; muni-of sages;
varat-from the best; labdhaiḥ-obtained; bhūṣaṇaiḥ-with ornaments; ca-
also; vibhūṣitaḥ-decorated.

The gopīs glistened with their own transcendental beauty and good-
fortune, and also with the various ornaments they received from the best
of the sages.

Text 170

rādhā mahā-prema-rasābhiṣiktā
smara-kriyā-śāstra-viśārādā sā
su-vihvalā sāttvika-mukhya-bhāvaiḥ
priyaṁ jagau prāṇa-sakhī-vṛtoccāiḥ

rādhā-Śrīmatī Rādhārāṇī; mahā-great; prema-of pure love; rasa-with
the nectar; abhisikta-sprinkled; smara-of cupid; kriya-of the activities;
sastra-in the literature; visarada-expert; sa-She; su-very much; vihvala-
agitated; sāttvika-mukhya-bhāvaiḥ-with ecstatī symptoms, beginning
with the sāttvika-bhavas; priyam-Her lover; jagau-glorified; prāṇa-sakhi-
by her dearest friends; vṛta-accompanied; uccaiḥ-loudly.

Rādhā, the learned scholar of transcendental amorous love, became
sprinkled with the nectar of pure love for Kṛṣṇa. Agitated with love, and

manifesting various ecstatī symptoms She loudly glorified Her beloved Kṛṣṇa in the company of Her intimate friends.

Text 171

trailokya-varti-nava-dampati-mūrdha-ratnam
dagdha-smarāṅga-ghaṭanonnata-siddha-tantram
līlā-vilāsa-nava-sarjana-vedhasam tad
yugmam na varṇayitum abjabhavo 'pi śaktaḥ

trailokya-in the three worlds; vartti-acting; nava-young; dampati-of lovers; mūrdha-the crest; ratnam-jewel; dagdha-burned; smara-of cupid; āṅga-of the body; ghatana-occurrence; unnata-exalted; siddha-perfect; tantram-magical formula; lila-vilasa-transcendental pastimes; nava-new; sarjana-creation; vedhasam-creator; tat-this; yugmam-couple; na-not; varṇayitum-to describe; abja-bhavaḥ-Lord Brahma, who was born from the lotus flower; api-even; śaktaḥ-is able.

Śrī Śrī Rādhā and Kṛṣṇa are the crest jewel of all young lovers in all the three worlds. They enjoy eternally fresh and new transcendental pastimes. By Their magical power They have rejuvenated Kāmadeva, who had been burned to ashes. Even the demigod Brahmā cannot properly describe Their glories.

Text 172

iti vilasita-vārtām kundavallī rasāktām
rahasi pariniśamyānanda-sindhau nimagnā
drutam atha nija-sakhyā sā samṛddhā tayāddha

tad iha mithuna-ratnaṁ draṣṭum utkā cacāla

iti-thus; vilasita-of the pastimes; vartam-the narration; kundavalli-of Kundalatā; rasa-by the nectar; aktam-decorated; rahasi-in that solitary place; parinisamya-hearing; ananda-of bliss; sundhau-in the ocean; nimagna-immersed; drutam-quickly; atha-then; nija-her own; sakhya-with the friend; sa-she; smṛddha-met; taya-with her; addha-certainly; tat-then; iha-here; mithuna-of lovers; ratnam-the jewel; draṣṭum-to see; utka-eager; cacala-went.

As she heard the nectarena description of these pastimes, Kundalatā became drowned in the ocean of transcendental bliss. She and her friend Sumukhī at once left that place, eager to see Śrī Śrī Rādhā and Kṛṣṇa, the jewel of all lovers.

Text 173

dadhy-ādi-dāna-nava-keli-rasābhi-madhye
magnaṁ navīna-yuva-ratna-yugaṁ vrajasya
narmālī-hṛdyam uditā-dyuti gaura-nīlam
andho 'pi lubdha iva lokituam utsuko 'smi

dadhi-ādi-on yogurt and other milk-products; dāna-toll; nava-new; keli-pastimes; madhye-in the midst; magnam-drowning; navina-youthful; yuba-young; ratna-of jewels; yugam-pair; vrajasya-of Vrajabhumi; narma-joking; ali-gopī-friends; hṛdyam-pleasing the hearts; uditā-arisen; dyuti-splendor; gaura-gold; nīlam-and blue; andhaḥ-blind; api-although; lubdhaḥ-greedy; iva-as if; lokitum-to see; utkaḥ-eager; asmi-I am.

Śrī Śrī Rādhā and Kṛṣṇa are like two blue and golden jewels in the nectar ocean of the dāna-keli pastime, and They delight the hearts of

Rādhā's playful gopī friends. Although I am greedy for material things and although I am spiritually blind, I nevertheless yearn someday to see Them face-to-face.

Text 174

rādhā-mādhavayor dāna-
keli-cintāmaṇiṁ girau
labdham andhena vīkṣantaṁ
śrīmad-rūpa-gaṇāḥ priyāḥ

rādhā-madhavayoḥ-of Śrī Śrī Rādhā-Madhava; dāna-keli-cintamaṇi-Dana-keli-cintamaṇi; girau-on Govardhana Hill; labdham-attained; andhena-by a blind person; vīkṣantaṁ-may see; śrīmat-rūpa-gaṇāḥ-the followers of Śrīla Rupa Gosvami; priyāḥ-dear.

A blind person found this cintāmaṇi jewel of Śrī Śrī Rādhā-Mādhava's dāna-keli pastimes at the base of Govardhana Hill. That blind man prays that the dear followers of Śrīla Rūpa Gosvāmī become pleased by gazing at this jewel.

Text 175

ādadānas tṛṇaṁ dāntair
idaṁ yāce punaḥ punaḥ
śrīmad-rūpa-padāmbhoja-
rajo 'haṁ syāṁ bhava bhava

adadānaḥ-taking; trnam-a blade of grass; dantair-in my teeth; idam-

this; yace-I beg; punaḥ punaḥ-again and again; śrīmat-rūpa-of Śrīla Rupa Gosvami; pada-ambhoja-of the lotus feet; rājaḥ-covered by the dust; aham-I; syam-may be; bhava bhava-birth after birth.

Taking a blade of grass between my teeth, I repeatedly beg that birth after birth I may obtain the dust of Śrīla Rūpa Gosvāmī's lotus feet.